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REV. THOMAS BRAY.

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HIS LIFE AND SELECTED WORKS  
RELATING TO MARYLAND

EDITED BY

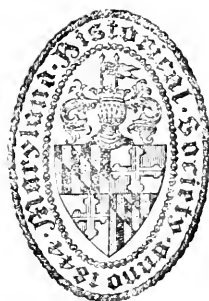
BERNARD C. STEINER.



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A  
Short Historical  
Account  
Of the Life and Designs  
of  
THOMAS BRAY. D. D.  
late  
Vicar of  
S<sup>t</sup>. BOTOLPH'S WITHOUT ALDGATE

---

by  
the Rev<sup>d</sup>. Richard Rawlinson.



## A SHORT HISTORICAL ACCOUNT OF D<sup>R</sup> BRAY'S LIFE & DESIGNS.<sup>[1]</sup>

[In the handwriting of Dr. Rawlinson's amanuensis, Rawlinson MSS., Bodleian Library.]

In the following Account of D<sup>r</sup> Bray the reader is presented with a Short Draught of the principal Designs, whose Promotion he labour'd in passing thro' the Several Stages of Life. No parts of his private Character are here intended to be drawn, but what is propos'd is to Shew him in very different Points of Light by representing the nature & progress of his more publick undertakings for advancing the present & future Welfare of Mankind. If I have not observed a methodical Transition from one Subject to another, or related every thing according to the exact order of History. Yet I have endeavour'd to do it with all imaginable Plainness and Fidelity. These I was Sensible cou'd be the greatest Ornaments, no rhetorical Embellishm<sup>ts</sup> being of advantage to set off the History of a Life so usefully spent.

Thomas Bray was born at Marteur in the County of Salop in the year of our Lord 1656. His Parents were persons of good reputation Inhabitants of that place. Discovering an early Inclination & Capacity for Learning, they Sent him to the School at Oswestry in the Same County where many Gentlemen's Sons had their education, & were prepared for y<sup>e</sup> University. The progress he made by his great application in the several parts of School Learning qualify'd him

as Soon as cou'd be expected for this remove. And as his Conduct and Parts in y<sup>e</sup> first Essays of them appear'd to be so promising, his Parents determin'd to give him an opportunity of making further Improvements at the University. Accordingly he was enter'd of Hart Hall in Oxford.\* Here he Soon became a considerable Proficient in Theological Studies, as well as the other Sciences proper to that profession to which it was now intended to devote him, & of w<sup>ch</sup> he prov'd So bright & conspicuous an ornament. But labouring under y<sup>e</sup> Common Disadvantages of a narrow fortune, & his circumstances not permitting a longer Residence at Oxford, he left the University, according to the best Information I can discover Soon after he had commenc'd Batchelor of Arts. However about this Time, he entred into Holy Orders, & the first Parish wherein Providence allotted him to perform the duties of his Ministry was one near Bridgnorth in Shropshire, his native Country. After a Short continuance & successful Ministry here in y<sup>e</sup> Station of a Curate; he remov'd into Warwickshire where he liv'd as Chaplain in S<sup>r</sup> Thomas Price his family of Parkhall & had the Donative of Lay Marson given him by S<sup>r</sup> Thomas. This prov'd in y<sup>e</sup> event a very advantageous Exchange of Scituation for residing now in the neighbourhood of Coleshill, his exemplary behaviour, & distinguish'd diligence in his Function introduc'd him into y<sup>e</sup> acquaintance of M<sup>r</sup> Kettlewell,<sup>[2]</sup> S<sup>r</sup> Charles Holt, & the Right Honb<sup>le</sup> the Lord Simon Digby.<sup>[3]</sup> One Incident which contributed to establish his Character at this Juncture was preaching the assize Sermon at Warwick, on which occasion M<sup>r</sup> Bray tho' but young, acquitted himself to the Satisfaction of the whole Audience. The Lord Simon Digby who made himself a part of this

\* Matriculat Omn Anim<sup>m</sup> Coll. 1674/5 12 Mar. Th<sup>os</sup> Bray paup. fil.

Audience condescended afterwards to honour him with many proofs of his Friendship and Esteem. Thus the first appearance of these valuable endowments he was owner of created expectations in Such as were observers of them that he might one day prove a Signal Instrument of advancing the Interests of Religion and y<sup>e</sup> Good of Mankind. This noble Lord retain'd Such a Cordial affection for him, tho' upon no other Inducement than what was oweing to personal merit, that he recommended him to his Brother the present Lord Digby. By the present Lord he was first presented to the Vicarage of Over Whitacre in that County, since augmented by his Lordships Generosity of endowing it with the great Tythes. Upon the Vacancy of the Rectory of Sheldon by Mr. Digby Bull's refusing the oaths at y<sup>e</sup> Revolution, he was in y<sup>e</sup> year 1690 presented by his Lordship to it. Which Rectory he held till his Resignation of it about a Quarter of a year before his Death. And the principal motives to this Resignation arose from a Sense of his own advanc'd age, and the Satisfaction he had in foreseeing that himself should still Survive in y<sup>e</sup> zeal & abilities of a deserving successor.\* He always esteem'd it one of the greatest Honours & Happinesses of his Life that he receiv'd a preferment from Such a Patron as my Lord Digby who was never determin'd by any other consideration in y<sup>e</sup> disposing of Presentations, than of Choosing the most useful persons to Serve in the Church, & Such as he was perswaded would make it the ultimate end of their views, to discharge the Duties of their Ministry. As this observation is not a little to his own Credit as well as the Honour of his Patron; as it does but Justice to an Example So worthy of Imitation in y<sup>e</sup> present age wherein most Patrons are govern'd by Party Zeal, Self interested Views & y<sup>e</sup> powerful

\* The Rev<sup>d</sup> Mr Carpenter.

Solicitations of Friends or Relations. I could not here easily decline the occasion of introducing it.

He always Spoke of his noble Patron Lord Digby, in Terms y<sup>t</sup> sufficiently discover'd not only a grateful Sense of his own obligations, but a just veneration for all those amiable Qualities which Signalize his Lordships Character with a peculiar distinction & entitle him to an Universal esteem. In this Parish of Sheldon he compos'd his Catechetical Lectures whose excellence created Such a general circulation that 3,000 did not prove too great a number for one impression. These were then esteem'd by many of the first Distinction in the Church the most accurate Performance extant on that Subject. They were dedicated to Bp. Lloyd<sup>[4]</sup> & published at the perswasion of that most learned Prelate, in whose favour & Esteem he had a more than ordinary Interest. The Publication of these Lectures<sup>[5]</sup> which were the first publick productions of his Piety & Learning, drew him out of a rural privacy to London, & enter'd him on a wider & more memorable Scene of Action. There was Soon a demand for a Second impression, & by both impressions at a very reasonable price he clear'd upwards of Seven hundred pounds. And he had no Ground to doubt a much greater advantage from each of the Succeeding Parts, so fast did the Subscriptions come in for the Second Volume, which was then in the Press, but was put a Stop to by another undertaking.

In the year 1691 : & 1692. the then Governor and Assembly of Maryland<sup>[6]</sup> divided that Province into Parishes, & establish'd a legal maintenance for Ministers in each Parish. In the month of October 1695 they did take under their Consideration the necessity of having Some one to preside over the Clergy therein, & in order to Support Such Superintendent Commissary or Suffragan, they unanimously agreed in a

Petitionary Act<sup>[7]</sup> to their late Majesties King William and Queen Mary to annex forever the Judicial Office of Commissary, before in the disposal of the Governor, to that which is purely Ecclesiastical; & at the appointment of the late Bishop of London. And they wrote to his Lordship\* to Send them over Some experienced unexceptionable Clergyman for y<sup>e</sup> Office intended. The Reputation Mr. Bray had acquir'd by the publication of his Lectures & the other Qualities, that adorn his Function, hinder'd the Bishop from being one moment at a Loss whom to chuse as the fittest Person to model that infant Church, & establish it on a Solid Foundation. In April 1696 he propos'd to Mr. Bray to go on the Terms of having the Judicial Office of Commissary, valu'd as represented to him at 400 £ per Annum conferr'd upon him for his Support in that Service. Mr. Bray disregarding his own Interest and that great Profit w<sup>ch</sup> wou'd have arisen from finishing his course of Lectures on the Plan he had form'd, being a Work that met with general approbation & Encouragement Soon determin'd in his own mind that there might be a greater Field of doing good in the Plantations, than by his Labours here, Being always willing to be dispos'd of So in any Station as Shou'd appear most conducive to the Service of Gods Church, he demurr'd upon the proposal made him no longer, than to enquire into the State of that Country, & inform himself what was most wanting to excite Good Ministers to embark in that design. as well as to enable them most effectually to promote. With this View he laid before the Bishops the following Considerations. 1. That none but the poorer among the Clergy here cou'd be perswaded to leave their Friends & native country & go So far. 2. That Such cou'd not be able

\* Bishop Compton.

to buy Books for themselves. 3. That without a Competent Provision of Books they cou'd not be useful to the design of their mission, & 4. That a Library wou'd be the best encouragement to Studious and Sober Men to go into the Service: And that as the great Inducement to himself to go wou'd be to do the greatest Good he cou'd be capable of doing, he did therefore propose to their Lordships, that if they thought fit to encourage & assist him in providing Parochial Libraries for the Ministers who shou'd be Sent, he would then accept of the Commissary's Office in Maryland.

This Proposal for Parochial Libraries being well approv'd of by the Bishops & due Encouragement being promis'd in the Prosecution of the Design, both by their Lordships & others, he Set himself with all possible application wholly to provide Missionaries, & to furnish them out with Libraries, with an Intent So Soon as he shou'd have Sent both, to follow himself.

But upon his accepting of that Employment of Commissary of Maryland, it fell to his Share to Sollicit at home whatever other matters related to that Church, more particularly to the *Settlement & Endowment* of the Same. And it So happening that the Law for Establishment thereof having been Sent home for the Royal Assent it was rejected on the account of a Clause in it, whereby it was enacted, That the great Charter of England Should be Kept & observed in all Points within y<sup>e</sup> said Province, being a clause of another nature than what was Set forth in the Title of the Said Law. And the Bp of London having obtain'd at Council that Instructions shou'd be given to have another Bill found & past into an Act, with Promise that it shou'd be confirm'd if form'd, & past according to Such instructions with the advice of his Lordship & others well Skilled in Plantation affairs, he got



the Bill drawn up according to Such Instructions, & transmitted it to Maryland to be reenacted in y<sup>e</sup> Succeeding Assembly.<sup>[8]</sup>

In the meantime that is, till the Return of a new Act from Maryland to be confirm'd by the Sovereign, he was wholly & fully employ'd under the Bp of London in enquiring out & providing Missionaries to be sent, as into that Province, upon presumption that the establishment of the Church might be at last obtain'd. So into the other Colonies on the Continent of America. And into most of the Islands; Several of which had never before enjoy'd any Standing Ministry. But above all it was his care to furnish every one whom he had an hand in sending with good Libraries of necessary and useful Books to render them Capable of answering the Ends of their Mission & in instructing the People in all things necessary to Salvation. And this gave truly Employment enough; tho' on acct of the more than ordinary both present & future Service Such a Magazine of Divine Knowledge may be of, he cou'd never be brought to regret the undertaking, however chargeable as well as Laborious it prov'd. One half of either Cost or pains it engag'd him in, must have discourag'd any one less Sensible to the Impressions of a religious Zeal from prosecuting it. His only Comfort was, that the Libraries he had begun & advanc'd more or less in all the Provinces on the Continent, & in most of the Islands of America; as also in the Factories of Africa; did not only Serve the then Ministers, with whom they were first sent, but by the care of Some of the Governments, & by Acts of Assembly Seconding the Rules he had prescrib'd for their Use & Preservation, they might be of advantage to Succeeding Generations.

Besides the Missionaries Sent to Maryland at this time with Libraries; by good Providence he procur'd & presented to the Bishop of London two as good Men, & as happy in their Conduct, as cou'd have been found, one M<sup>r</sup> Clayton<sup>[9]</sup> Sent to Philadelphia in Pensylvania, the other M<sup>r</sup> Marshall<sup>[10]</sup> Sent to Charles Town in Carolina. Neither of these Rev<sup>d</sup> Persons found at their Entrance above 50 Persons of our Communion to make up their Congregation. And yet both approv'd themselves so well to the Inhabitants in each, that in two years time, which it pleas'd God to Spare their Lives to the People, the Congregation at Philadelphia the Metropolis of the Quakers, was encreased to 700, and an handsome Church was built. And at Carolina to near as many. & not only a Church was erected, but in mere respect to M<sup>r</sup> Marshall a new Brick House was also rais'd from the Ground: A fine Plantation with a perpetual Stock of two Negro Servants & two Cows, together with 150 £ a year were Settled on him & his Successors for ever. It pleased God that both these Persons dy'd in about two years after their Arrival, & both dy'd of contagious distempers, which they had taken in the execution of their Duty, & visiting their Sick, leaving most amiable Characters behind them. The Libraries he Sent with these Gentlemen continue to their Successors, & he hath at Several times Since procur'd & made Several additions to them, as to most others he Sent both into America & Africa. The Sense of the Clergy & Inhabitants with respect to the Same was testify'd by the Solemn Letters of Thanks return'd to him, as from the Assemblies of Maryland & South Carolina; So from the Vestries of Boston & Brantree in New England, from Newfoundland, Rhode Island, New York, Philadelphia, North Carolina, Bermudas, & by the acknowledgments of the Royal

African Company on account of those procur'd for the Factories of Africa.

About the Same time it was that y<sup>e</sup> Secretary of Maryland S<sup>r</sup> Thomas Lawrence<sup>[11]</sup> himself with Dr. Bray, did in behalf of that Province wait upon the Princess of Denmark her late Majesty, humbly to request y<sup>e</sup> gracious acceptance of the Governors & Country's dutiful in having denominated the Metropolis of their Province & then but lately built, from her Royal Highnesses Names; Annapolis. And soon after he being favour'd with a Noble Benefaction from the Same Royal hand towards his Libraries in America he dedicated the premier Library in those parts, fix'd at Annapolis, & w<sup>ch</sup> has Books of the Choicest kind belonging to it, to the value of near 400 £, to her glorious memory, by the Title of the Annapolitan Library; <sup>[12]</sup> which words are inscrib'd upon the several Books, as well in Gratitude to her late Majesty, as for their better preservation from Loss or Embezzlement.

Soon after that upon the repeated Instances of the Governor & Some of the Country he was at the Charge of taking the Degree of D.D.\* which Degree tho' it might be thought to be Some use with respect to his having better regard to the Church, as well as himself in Maryland, did however then but ill comport with his Circumstances & Station.

Immediately following the better to promote both this main design of Libraries, & to give the Missionaries Direction in y<sup>e</sup> use of them in y<sup>e</sup> Prosecution of their Theological Studies, he publish'd two Books, one intitl'd *Bibliotheca Parochialis*; <sup>[13]</sup> or a Scheme of Such Theological Head, both general & particular as are more peculiarly requisite to be well Studied by every Pastor of a Parish; together with a Catalogue of Books, w<sup>ch</sup> may be read on each of these points.

\* He took his Doctors Degree at Magdalen College in Oxford.

Apostolick Charity <sup>[14]</sup> its nature & excellency considered a discourse upon Dan. 12. 3. Preach'd at St Paul's, at the Ordination of Some Protestant Missionaries to be Sent into y<sup>e</sup> Plantations. To which is prefixt.

A General view of the English Colonies in America, in order to Show what Provision is Wanting for the Propagation of Christianity in those parts.

Together with proposals for the promoting the Same & to induce Such of the Clergy of this Kingdom as are Persons of Sobriety & abilities to accept of a Mission.

In y<sup>e</sup> year, 1696 the Law for establishing & endowing the Church was reenacted in Maryland & came over a Second Time to y<sup>e</sup> Lords of the Council of Trade; together with a most humble Address to be presented to his Majesty in behalf of the Said Law, requesting the Royal Confirmation of the Same. But it being found that this Second Law also, contrary to the Instructions which were sent in, did contain in it a clause of a different Nature by declaring all the Laws of England to be in Force in Maryland, it was thought advisable not to Sollicit the Royal Assent to it, as being Sure it would be rejected for the Same reason as the former & then the Churches maintenance would wholly drop. And in the mean time it being promis'd at Court that the then Law such as it was, Should remain unrepeal'd, till another Should be Sent home agreeable to the Royal Instructions, the D<sup>r</sup> did write to the Province to have it revis'd and reenacted according to the former Instructions Signifying to them that otherwise it would never pass.

He received no advantage from his Commissary's place, in Maryland all this Time, neither was any allowance made him at home or Preferment given him to Support him in his charge of living altogether in Town to Solicite the Establish-

ment & Endowment of the Church of Maryland, & to provide Missionaries for that & all the Colonies on y<sup>e</sup> Continent, w<sup>ch</sup> excepting Virginia lay upon him. All the Benefactions that receiv'd being laid out to raise them Libraries w<sup>ch</sup> also he did faster than money came in to answer that charge.<sup>[15]</sup>

During the same interval viz in y<sup>e</sup> year 1697 a Bill being brought into the House of Commons to alienate Lands given to Superstitious uses & to vest them in Greenwich Hospital, he preferr'd a Petition to the House that Some Share thereof might be appropriated for the Propagation of true Religion in our Foreign Plantations, & that the Same Should be vested in a Body Politick to be created for that Purpose, w<sup>ch</sup> Petition was receiv'd very well in the house, & a fourth part of all, that Should be discover'd, after one Moiety to the discovered, was readily and unanimously allotted by y<sup>e</sup> Committee for that use. It being thought by far more reasonable to appropriate some part at least wise, of what was given to Superstitious uses, to uses truly pious, than altogether to other, tho' Charitable Purposes. But the Bill was never suffer'd to be reported.

In the year 1698 failing of a publick and Settled Provision by Law for carrying on the Service of the Church in Maryland <sup>[16]</sup> & the other Plantations, he address'd his Majesty for a grant of Some arrears of Taxes due to the Crown; and sometime after was oblig'd to be at the Charge & Trouble of going over to the King in Holland to have Grant compleated. These arrears of Taxes were represented as very feasible to be recover'd, & without any grievance to the Subject & also as very valuable. But they prov'd as troublesome to be recover'd, So of Scarce any Value.

All designs failing of getting a publick Fund for the Propagation of the Gospel in foreign parts, he thereupon

form'd a Design, whereof he then drew the Plan of having a Protestant Congregation pro propaganda Fide by Charter from the King. But things did not seem So ripe as to encourage him to proceed at that time in the Attempt: And So he laid it aside till a more favourable Juncture should occur.

However to prepare the way for Such Charter Society, he soon after endeavour'd to form a Voluntary Society both to carry on the Service already begun for the Plantations & to propagate Christian Knowledge as well at Home as abroad; hoping withal in time to get such Society incorporated, as afterwards he did. And it was not long till he found some worthy Persons willing to unite for constituting this Voluntary Society.

These Gentlemen have Since increas'd to a considerable Body & no Small good has been done by them, as they assisted him in Sending Libraries abroad, as they have dispers'd numbers of excellent Books among our Fleets & Armies rais'd Charity Schools in & about the City & promoted the Same by their Correspondencies in several Parts of the Kingdom. I should be unjust to this excellent Society, as well as to the memory of D<sup>r</sup> Bray its Founder, in omitting a late noble Effort of their Zeal for promoting Christian Knowledge abroad, viz. That 4500 Psalters 10000 new Testaments, with a great number of Catechisms, a short History of the Bible &c have been printed by it for the use of the Eastern Churches. Several of these have been Sent over & gratefully receiv'd: And this Kingdom hath thereby had an opportunity of restoring in Some measure the light of the Gospel both in Syria, Arabia & Egypt, and also in those Countries from whence we receiv'd it. But to proceed

of a like mixt nature having a reference to Some Service at home as well as abroad, was another design he Set on foot about this time of raising Lending Libraries in every Deanery throughout England & Wales out of which the Neighbouring Clergy might borrow the Books they want, & where they might meet to consult upon matters relating to their Function and to Learning. It may perhaps be censur'd that being engaged in a Foreign affair, He should concern himself tho' for carrying on the like at Home but his Inducement to it was twofold, as I have heard him Say, first because having never for his own part, Enjoy'd in the Church what would enable him to furnish himself with a Sufficient Store of necessary & usefull Books to fit himself for the Service, He became thereby more Sensible of the Wants of his Brethren in like circumstances, than our Dignify'd Clergy could be, and Secondly that in his Solicitations for Benefactions for Libraries in y<sup>e</sup> Plantations He often met with Answers to this Effect, That we had poor Cures and poor Parsons enough here in England, And that Charity should begin at home, Now he thought it not amiss to Strike the Nail that would drive, and to give such Answerers an Opportunity of exercising their Benificence to the Church of God in the way they were most inclin'd to, and therefore without the least Interruption of his endeavours for the Plantations, did set on Foot this design also at home. Many *Lending Libraries* have been thereupon founded in several parts of the Kingdom, and as those Libraries were intended for the Clergy to meet & confer in rather than in their own private Houses w<sup>ch</sup> will cause expences, or in publick Houses w<sup>ch</sup> will besides the expence give Scandal. So if the Same Topicks Shall be made the Subject matter of their Conversation therein, as has been resolv'd on in the first Library of that kind which was

founded and that by a Noble Lord\* his Neighbour & Patron already mentiond, He cannot imagine

[In the handwriting of Dr. Rawlinson, Rawl. MSS., I, fol. 2, Bodleian Library, Oxford, England.]

imagine what can be better pursued in order to keep the Rural Clergy to their rule and close to their duty, and thereby to advance their character and reputation and to create a due veneration towards them. The resolutions there formd were these that they will meet in their Library monthly or oftner to consider or confer upon ways and means of augmenting the same with the best books so to consult upon the best methods of furnishing the common people with small practical and devotional piety, of principleing the children and youth with Catechetical instructions, operating Schools for the education of poor children, of getting the Law put in execution against prophaness and Immorality and by what other means they can best discharge their pastoral care and duty and promote public good, and in order to the better Knowledge of the duties of their position, and forming no other resolutions, but shall be agreeable to the constitution of our Church, that at every hearing they will read over some part, and that successively, till they shall go through the whole of their ordination vowes, of the articles, Rubricks and Canons of the Church, of the Royal Injunctions and proclamations, and acts of Parliament orderd to be read in churches, those especially against prophaness and Immorality, and lastly the Articles of Enquiry, exhibited at both Episcopal and Archidiaconal visitations, and that as well to furnish themselves with proper and suitable for their conversation these, instead of mere news, and other impertinences, as the better to know their duty, and take the best measures about it.

\* Lord Digby.



Now had *dr Bray* nothing farther in view in his Essay to promote necessary and usefull knowledge at home as well as abroad then to represent the miserable want of books amongst the parochial Clergy throughout the Kingdom, the ill consequences of such want both to themselves and people, and the easiest method to supply the same by the means of lending Libraries, one at least in every deanery, which if placed in some Market Town nearest the Center the neighbouring Clergy and others, might without further trouble than sending on a market day by their own or a neighbours servant borrow at any time the book they want. This alone considered it seems to be a most laudable design, and the success it has met with, is such, that there are not many dioceses in the Kingdom where Such Libraries are not more or less advanced.

But in truth he had something farther in view, that his design of having public Libraries for the Parochial Clergy in every deanery to meet and confer together in, as well as to borrow Books out of, and it was by such their Consultations to reduce into practice, and to restore more and more by degrees the antient age of Rural deans, and the Jurisdictions pertaining to their respective deaneries, whereby as an excellent discipline was formerly maintaintd in this our Church of England, so it might be again in a good measure revived on Such a manner as to give not altogether the occasion we now have every Ashwednesday to lament its loss or decay amongst us and indeed whoever shall consider the antient Constitution of our Rural deaneries as represented in an extract he has made out of some of our Antiquaries, and how admirably they were fitted for good discipline, and shall compare that with what is already found practicable in the Clergys meeting at their Libraries spoke of above,

He will be apt to conclude, that as the antient discipline of our Church this the Church of England I wish and the desire of all good people, so it is not likely to be restored by any other means than having Libraries in our several Rural deaneries for the Clergy to meet in where they may act to such purposes and according to such powers as shall be allowed them.

I might here also speak of the beginnings he made towards *Parochial Catechetical Libraries* in the Isle of *Man*, as well as in the mean cures both in *England* and *Wales*. But this subject shall be resumed in its proper place.

About this time it was that some of his friends, observing that no provision was made to support him in the expensive service he had undertaken for the plantations, He was much persuaded to lay that design aside, and had with all two good preferments offerd him at home, of as good or better value than what was proposed for him in *Maryland*, vizt that of Sub-almoner with the salary of 80 l. per annum, and the living of *Aldgate* in the City. But he declin'd all offers that were inconsistent with his going to *Maryland*, as soon as it should become proper for him to take the voyage.

By the year 1699 having waited upwards of two years for the return of the Act of Religion from *Maryland* with such Amendments, as would render it without exception at the Court of *England*, and it being presumed by our Superiors, that it would be requisite the doctor should now hasten over as well to encourage the passing of that Act in their Assemblies, as to promote other matters for the service of religion there, it was signifyd to him from them, that they would have him take the opportunity of the first Ship, and indeed the *doctor* having by this year, tryd all the ways he could think of, and done all that he was able to do here to

serve those parts, and according to proposal having provided *Maryland* as also many other colonies with a competent number of ministers and furnish'd them with good libraries to be fixt in the places where they were sent, to remain there forever He was of himself eager to follow, and so he did accordingly even in the winter, tho' he had no allowance made him towards the charge of the Voyage, and the service he was to do, But was forc'd to dispose of his own small effects and raise money on credit to support him in it.

With this poor encouragement and thus upon his own provision december 16 1699 he took his Voyage and arrived in *Maryland* after an extream tedious and dangerous passage, the 12<sup>th</sup> March following, where I should proceed to declare what did so immediately follow upon his arrival, but that there remains something not unworthy, it may be, to be mentiond as done on this side the water, before he left the English Shore with relation to the Missionaries and Libraries.

It was long before that he observd the Missionaries to be many times detain'd several weeks and sometimes months in our Seaports before they could go off more especially in time of War, when not only the want of wind, but of convoys occasioned such stay, and he had often reflected upon it, as of consequence to them to have a library in each of the Seaports, whence they do usually sett off, to study in during their stay on shore, and this not only that they might lose no time towards their better improvement, but to prevent also the expenses and Scandalls, to which they would be too much exposed, by sauntering away whole hours together in Coffee Houses, or may be less sober places. But could they have a library in each of those ports, to sett down in all the time they could spare from their meals, and where they might recreate themselves after hard study with the con-

versation of their Brethren, whether Fellow Missionaries or the Sea chaplains, or other ingenious passengers in Port, and were the use of those Libraries strictly enjoynd them at their departure, He then presum'd, I have heard him say, and was confirm'd in his opinion since, that scarce anything would more contribute to the advantage and reputation of our Missions and Missionaries the ports being generally very loose places, and dangerous for young men to abide in long, and where without employment and a suitable retirement they will be much exposed to such temptations as will stain their character, upon which consideration and presuming withall, that if the foundation of such Seaport libraries were once laid but by a few books, it would be no great difficulty to obtain considerable accessions from the benefactions of the Sea Officers who are usually generous enough, as well as from other gentlemen, if the Ministers in such places would be zealous and active in improving the designs. He formed proper proposals for the raising such Libraries, obtain'd some benefactions towards laying the foundation of the same, and took along him with him some books to deposit for that purpose in each port, as should happen in his way, or wherein providence should cast him. And it having happened that he himself passd through and was detain'd in three several stations of that kind, so as to experience himself the use of what he had before projected. He did accordingly putt his design on foot, in each of them namely at Gravesend, deal, and at plymouth. But from the latter of these I have something to remark.

He sett sail from the downes<sup>[16a]</sup> Dec<sup>r</sup> 20 and being drove into Plymouth Sound on Xmas Eve remain'd in harbour almost all the Holydays, where his time was, I presume not unusefully spent, if it were but with respect to the recovery

of a tolerable good library there out of dust and rubbish and giving a benefaction of books to it, and leaving a proposal for taking in subscriptions to make it a seaport Library for the use of Missionaries and Sea chaplains as well as others.

He arriv'd in Maryland after an extreme and dangerous passage the 12<sup>h</sup> of March following, where not being so much touch'd with his own, as the Churches unsettlement— He applyed himself immediately and wholly to repair the breach made in the settlement of the Parochial clergy. In order to which he consulted in the first place the Governor whom he found ready to concur in all proper methods for the reestablishment of their maintenance. [by] The next Assembly which was to be in May following. next he sent to all the Clergy on the Western Shore who only could come together in that season to be acquainted from them with the dispositions of the people and their Sentiments on this occasion, and to advise with them what was proper to be done in order to dispose the members of Assembly to reenact their Law next meeting.<sup>[17]</sup> And soon after he dismissed the Clergy he made his Parochial Visitation as far as it was possible for him at that season, in which as he found the respects of the best persons in the Country, to be very singular towards him, so he was not wanting to make his advantages thereof for the good of that poor Church And if his conduct in the whole was in any wise happy, to God alone he ascribed all the Glory.

During the Sessions of Assembly,<sup>[18]</sup> and whilst the reestablishment of the Church was depending He preach'd the most proper and Seasonable sermons he could, and all of them with a tendency to incline the Country to the establishment of the Church and Clergy, and all of them had that good reception that he received repeated thanks of the Assembly for the

same by messages from the House, together with their thanks for his services done to that Church and Province.

Through the goodness of God he was upon those good terms with the Assembly that they ordered the Attorney General to advise with him in the drawing up the Bill, and that he himself might the better advise in that case, He sent for the most experienced of the Clergy within call to suggest to him, what upon their own and their brethrens experience they found would be of advantage to them and the Church, to be inserted in, or left out of it. And it has pleased God that the Constitutions of that Church as it is hitherto provided for by Law, has much the advantage of any in our parts of *America*.<sup>[19]</sup>

It may not be improper to observe in this place, that as well during the generall Court or Assizes which preceded the Assembly and lasted thirteen days, as during the sessions of Assembly itself He was under a necessity of much civil but chargeable Entertainment of the Gentlemen of that Province, who did universally visit him, and this he thought requisite as circumstances then were, not only because he was lately come in amongst them, but chiefly in order to strengthen his interest with them towards facilitating the establishment of the Clergys maintenance. nor may it be construed amiss to observe that from the same principle of zeal for that Churches service, tho to his own personal prejudice, it was that the then \* \* \* \* \* Speaker of the Lower House of Assembly,<sup>[20]</sup> a person of great abilities, and to whom that Church owes very much, express'd himself often as very sensible of his services to that Country, so apprehensive that he might meet with a disappointment. and tho this Gentleman seemed to come on purpose to his house one evening to offer his service to have that office

resettled on him by Act of Assembly, yet his great concern and case being to gett that Church and the maintenance of the Clergy established in that Assembly, and being unwilling to clog so material an affair with what concerned his own self, He did postpone the remedying of his own personal grievance and disappointment therein.

The Bill being prepared, as it passed with a Nemine Contradicente, so it was on all hands ownd and declar'd that it was very providential he came into the Country at that Juncture. It was look'd upon as a hard attempt to have that Law reenacted after two repulses at home, it being contrary to the instructions given with all Governors, that when a Law has been reversed at home, a bill of the same nature should be again passd in any of their Assemblies, and considering also the interest of the people to be eas'd of the 40 per pole, and the bad humour the Country were brought into by the insinuations of the Quakers and Papists and the discouragements that those who were well affected to our Church were putt under, to have this landable endeavours for its establishment and support so often repulsed. All these things considered it was universally and often ownd by those too, who could best judge of matters, that had not he come in when he did, the establishment would scarcely have been so much as attempted, much less have succeeded. It was undoubtedly designed by the Quaker to putt the greatest slur upon our new erected Church, and totally to discourage any farther strugglings to preserve it from falling, that they contrivd, not only to have the law for its establishment annulld just before his going for *Maryland* but that they sent a Quaker with the order of Council in the very same Ship with him. But it pleased God to order it, that this should contribute very much to the establishment. For

as the insolence of the Quakers in that contrivance raised a great indignation in the friends to that settlement—to his being prest with them was thought not a little to animate them to attempt anew the restoring thereof Soon after the Assembly was up, he cited the whole Clergy of the Province to a general Visitation at Annapolis to be held May 22<sup>d</sup> 1704 <sup>[21]</sup> at which Visitation for what was done :

- 1 In order to prevent scandals in the ministers who should come in
- 2 To keep them to their duty of Catechising, Preaching and Visiting, and
- 3 To propagate the true religion in the neighboring Provinces (the first measures for supporting Missions, where no established Maintenance was provided, being laid at that Visitation) see the printed Acts thereof. at the Close of the Visitation as will appear by the said acts, the Clergy taking into consideration, that the violent opposition of the Quakers against the establishment of that Church, would in all probability continue, so as to get the Law for its establishment lately re-enacted annulld again at home They fell into debates, whether it would not be of Consequence to the preservation and final settlement of that Church that he should be requested to go home with the Law, and to solicit the Royal Assent.

It had been before voted at the passing of the Bill in the House of Burgesses, that he should be desired to request his Grace of *Canterbury* and the Bishop of *London* to favour that good Law by obtaining his Majestie's Royal Assent to the same with all convenient speed, and the Members who gave them the account of passing that vote, told him, withall, that it was the general opinion in the House, that he could



be most serviceable therein by waiting personally on their Lordships, rather than by letters, in which he could not crowd all that might be necessary to be represented concerning the then State of the Church, and the necessity at that time of their utmost patronage and it was in debate whether he could not be desired by the Assembly so to do. But that, it was thought, would be too unreasonable a request, they being sensible of the great charges and fatigues he had already been at in the service of that Province as they had a few days before acknowledged by a message from their house with their thanks for the same.

These were the sentiments of the Members of the Assembly as to the necessity of his coming home to solicit the establishment of that Church, and the Clergy meeting at their visitation some weeks after, as they had time to know more fully the sence of that province upon it, so they represented it to him as the earnest desire of other the more sensible persons throughout the same, as well as of the Assemblymen, that he should go over with the Law for *England* being aware that the Quakers would this last time openly and the Papists covertly make their utmost efforts against the establishment of y<sup>t</sup> Church by false representations at home of the number and riches of their party and by intimating that to impose upon them an established maintenance for the Clergy would be prejudicial to the interest of the Province, by obliging so many wealthy traders to remove from thence, the falsity of which or any other suggestions they thought him best able to make appear by reason of the Information he had gained upon his *Parochialia Inquirenda*.

And there were many other advantages to the Church in these parts which they proposed by his coming home at that time which were urg'd as reasons for it as may be seen in the

Acts in that Visitation, upon the consideration of all which, tho' there was no provision could be made there to support him in that charge and the Commissaries office would also yeild him no profit, it not being tenable by the Law of the Country, but by one residing in it, yet upon the consideration of much public Good, he determined himself, and took his voyage soon after the Visitation.<sup>[22]</sup>

He was no sooner arrived in *England*, but he found their Apprehensions in *Maryland* not ill grounded, for the Quakers did forthwith so exceedingly bestir themselves, that it was very amazing to see what prejudices they had quickly raised in those who had then the cognizance of plantation affairs, and what false and formidable computations they gave in of the Clergys charge to the Country, which false suggestions when he saw that they did stick even with some that seem'd well affected to that Church, He refuted by a printed Memorial<sup>[23]</sup> representing truly the Church of *Maryland* with relation to its establishment by Law, by which memorial he gave full satisfaction to those to whom it was communicated. And indeed considering the opposition which was given to the Law, when it came home, as it had been before thought in *Maryland* not unseasonable his coming into that Country to get it reenacted there, so it appeared that as little unseasonable was his coming home with it. For no sooner was the occasion of his so speedy return understood (and it did quickly spread abroad of itself even without the printed account he gave of it) but it created such censures against those who appeared no well wishers to that settlement as perhaps were none of the least occasions, that it fared not again as formerly it had done.

But tho' the Law with much Solicitation and struggling was preserved from being totally disannulld yet many of the

exceptions, which the Quakers made against it, sticking with the Lords of Trade, all that could be obtained was that he might with advice of Council draw up another Bill according to the Instructions of that board, and sending that Bill to *Maryland* to be past into a law, had the promise that his Majesty upon its return would confirm it here. In the drawing up of which Bill He was at great charge with Council, and after the Bill had been thrice amended at the plantation board, it was at last approv'd.<sup>[23a]</sup> Happy was the province of *Maryland* in having its concerns managed at this critical juncture by such an able and indefatigable Agent. The Quakers opposition to that establishment which was now depending, was carried on by united Councils and Contributions, But the doctor refuted their specious objections by unanswerable reasons, and placed the matter in such a light of advantage, that his Majesty decided without any appearance of hesitation in the Churches favour, and gave his Royal assent in these remarkable words.<sup>[24]</sup>

*Have the Quakers the benefit of a toleration? Let the established church have an established maintenance.*

This chargeable and laborious undertaking having swallowd up the doctors own small fortune a noble Lord (*Ld Weymouth*)<sup>[24a]</sup> presented him, after his return with a bill of three hundred pounds a sensible proof of that zeal with which he was animated for the honour of religion, and the support of those who sacrificed the most valuable interests of this life in its service. But so much did the doctor avoid all appearance of Selfinterest that a large proportion of this, as I have been informed, was devoted to the advancement of his publick designs. Tho he was vested with the character of Commissary, yet no share of the revenue proposed was annexd to it—and this disappointment, however injurious in

the highest degree conceivable, was not made by him either matter of complaint there or of remembrance at home.

The generosity which induc'd him to throw in two sums of fifty pounds each, that were there presented to himself, towards defraying the charge of their Libraries and Law, his indefatigable endeavours to promote the interest of *Maryland*, the success which attended all his measures for compleating and perfecting the polity and establishment of that church would best appear from the several orders of Council, from his own letters to the Governor, Speaker, and Attorney general of *Maryland*, should I not swell this account to too great a bulk by a transcript of them. Indeed the relation he contracted at this Juncture to *Maryland* was what he ever after esteemed as sacred and indisolluble, And he countenanced all advances that were made to cultivate Religion and Morality in that province.

After his return in the years 1700 and 1701 he published his circular Letters to the Clergy of *Maryland*, a memorial representing the present state of religion on the Continent of *North America* and the Acts of his visitation held at Annapolis for which he had the thanks of the Society above mentioned. Not only the Bishop of *London* was entirely satisfied with all these Transactions, but the Archbishop of Canterbury "yt he was well satisfied with the reasons of *dr. Brays* return from the West Indies, and also added that his mission thither would be of the greatest consequence imaginable to the establishment of Religion in those parts."

The doctor, as was before occasionally observed, form'd a plan of a Protestant Congregation or Society for the propagation of Christian Knowledge, which he laid before the Bishop of *London* and some others in the year 1697. On the unsuccessfullness of the Bill for vesting of lands given

to superstitious uses in Greenwich Hospital, and to provide for Protestant Missions. On this plan a Society was constituted, and tho' the design of having them incorporated by Charter could not be brought to bear, yet they still subsisted and acted as a Voluntary Society. But their body and benefactions increasing, a different constitution and more extensive powers appeared to be necessary for the successful progress of so great an undertaking. application was therefore made by dr. Bray to his late Majesty K. William for his Royal Charter. I find on consulting the minutes of that Society before and at the time of their Incorporation that the drs petition to (for so it was stiled) with other papers relating to the Corporation to be erected for the propagation of the Gospel in foreign parts, was read May 5. 1701—and his Majestys Letters patents under the great Seal of England for erecting a Corporation by the name of the Society for the propagation of the Gospel in foreign parts was laid before the Society by dr. Bray and read the 9<sup>th</sup> of June following. The gentlemen who composed that venerable body were so sensible how much was owing to the zeal and solicitation of dr. Bray resolved that “thanks should be returned to him for his great care and pains in procuring the grant of the said letters Patents.” If this incorporated Society is now enabled by a revenue arising from occasional benefactions, and settled endowments to support a number of Missionaries, Schoolmasters, and catechists for the propagation of Christianity in foreign parts, we must remember with gratitude and honour the zealous labours of *dr. Bray*, to which it chiefly owes its establishment. the author of a letter from a residing member of the Society (at London) for promoting Christian Knowledge to a corresponding member in the Country did him a memorable Act of Justice. In his

account of the origin of the Incorporated Society, he observes that "it took its rise from the indefatigable endeavours of a Reverend Clergyman now living (*dr. Bray*) to promote Christian Knowledge in our foreign plantations"—see the letter printed 1723.

In the year 1703 he published an Essay to<sup>[25]</sup> shew the incompetent provision there is in many parishes through a great part of the Kingdom to enable the parochial Clergy to instruct the people. So general a disposition was excited to encourage this excellent work, that as his other design of forming a Society for propagating the Gospel was established by Royal Charter, so that of founding Libraries was brought to maturity by gradual advances under the patronage of the Legislature.

For an act of Parliament passed in the 7<sup>th</sup> year of Queen *Anne* entituled—an act, for the better preservation of Parochial Libraries in that part of Great *Britain* called *England* Sr Peter King<sup>[25a]</sup> (now Lord Chancellor) was the gentleman who brought the Bill into the House, one then equally distinguished by his Knowledge of Christianity, and his zeal for it. The supplying the poorer vicarages and cures throughout the Kingdom with Libraries is an act of piety which will add a lustre to our Ecclesiastical Constitution, that, in the judgment of all good and religious persons, it has been thought very much to want. Nothing is so much to be wish'd for as a more ample provision for the advancement of learning and useful Knowledge among the Clergy, that every pastor might be able to instruct the people committed to his charge in all saving truths, and appeal to their Consciences in the language of St. Paul—"I take you to record this day that I am free from the blood of all men, for I have

not shunned to declare unto you all the counsell of God Acts 20. v. 26-27.

Considerable advances have been made in this glorious work, and they gave grounds to hope that any future reproach upon our nation upon this account, will by its gradual progress be fully obviated.

In the year 1712.<sup>[26]</sup> the doctor printed his *Martyrology*, or *Papal Usurpation* in one folio that nothing might be wanting which could enrich and adorn the work, he established a correspondence with learned Foreigners of the first distinction, and called in the assistance of the most eminent hands. This consists of some choice and learned treatises of celebrated authors, which were grown very scarce, ranged and digested into as regular an History as the nature of the subject would admit. He propos'd to compile a second volume, and had at no small expence and pains furnished himself with materials for it. But was afterwards obliged to lay the prosecution of this design aside and bequeathed by his will this valuable collection of Martyrological Memoirs both printed and manuscript to *Zion College*.<sup>[26a]</sup> He was indeed so great a Master of the Papal History, that few authors could be presum'd able with equal accuracy and learning to trace the origin and growth of those exorbitant powers which are claimed by the See of *Rome*.

He was happily form'd by nature for both the active and the retired and sedentary life. Charity to the Souls of other men was wrought up to the highest pitch in his own. Every reflection on the dark and forlorn condition of the *Indians* and *Negroes*, excited in his bosom the most generous emotions of piety and concern. He conceiv'd nothing so desirable as to be the instrument of recovering those lost sheep, and bringing them into the fold of their Heavenly pastor. His

voyage to *Holland* to solicit *K. William's* protection and encouragement to his good designs, and the proofs he gave of a publick Spirit and disinterested Zeal in such a series of generous adventures for the good of mankind endeared him to the esteem of *Mr. dallone* of the *Hague*. This Honourable Gentleman was not so justly celebrated for his great penetration and address in managing State Affairs, as for the pious disposition of mind with which he was confessedly endowed. A just sense of the inestimable benefits reach'd out to mankind by the Gospel inspir'd him with a zeal to make those, who lay without the Christian pale, partakers of them—an Epistolary Correspondence commenced very early between him and the *doctor* on this subject, The result of which was, that he gave in his lifetime a sum to be applied to the conversion of the *Negroes*, desiring withall the *doctor* to direct the management and disposition of it. But that a standing provision might be made for this purpose *Mr. Dallone* bequeathed by his last will a certain proportion of his English Estate to *dr. Bray* and his Associates towards erecting a capital fund or stock for converting the *Negroes* in the *British* Plantations. The doctor was acquainted by the Rt. Honble the Lord Viscount *Palmerston* <sup>[26b]</sup> soon after *Mr. Dallone's* death, with his having left this noble bequest which amounted to the sum of nine hundred pounds, and it happening that soon after, viz. in Christmass 1725 he had so dangerous a sickness, that his recovery was despaired of, the Lord *Palmerston* was pleased to intimate that it would be requisite he should nominate and appoint by deed such as he would desire to have Associates with him in the disposition of the legacy. This he accordingly did, chusing those Gentlemen of whose affection to this and his other pious designs he had ample experience, they were the Rt. Honble the Lord Vis-



count *Percival*,<sup>[26c]</sup> *Robert Hales* esqr, the Revd. Mr. *Stephen Hales* <sup>[26d]</sup> and *William Belitha* <sup>[26e]</sup> esq.

The Doctor finding by the words of Mr. *Dallones* will, as well as by his former letters, that he depended much upon him to form and modell the design, that he might not be wanting to give the assistanee he could to a work so truly Christian, he immediately applyd himself to form a scheme for the most effectual proceeding in this affair. Tho' the Legaey could not soon be paid in, yet in assurance of its certainty, being intrusted to so Honourable a person as the Lord Viscount *Palmerston* he endeavord, as occasion offerd to set it a going. This he did by sounding the inclinations of some Missionaries sent to him by the Bishop of *London*, whether they would engage in the measures proposd for the Christian instruction of the *Negroes*, which they should find (as they would find many) in their several cures. Those whom he observ'd well disposd to it, he furnishd with Books as necessary helps to them and their successors in discharging that part of their pastoral office and as a farther encouragement he furnishd them with other smaller pieces more immediately proper to the Instruction of the *Negroes*.<sup>[27]</sup>

When the Legaey was paid the yearly issues from it being too inconsiderable to begin the work in such a manner as might assure himself and his associates the desir'd event, There was an apparent necessity either of breaking in upon the Capital, or of furnishing books upon the credit of it. The *doctor* being desirous that the capital might be handed down to his successors in the trust without any defalcation, chose to make up the deficiencies at his own expence, and charge what was expended in these provisions on the fund. he did not propose to receive any interest for his money and

at his death obliged his Executrix to submit to the disadvantage of a gradual reimbursement.

The better to prepare for the work such as came to him, being generally young divines, who had not read much, he lent them such books as he thought proper to employ their studies in whilst they should remain in *London*, and putt them upon a Catechetical Exercise on Sunday Evenings in his own parish. Indeed he conceiv'd it would be of singular use to have such Missionaries under a probation here before sent abroad, and for this end founded a probationers library, that during the time of their probation they might read over a whole course of divinity, whereby they would be rendered more apt or fit to teach, as the apostle requires, and give him specimens of their preaching abilities.

No fix'd and invariable Scheme can be here always pursued. Time and Change of Circumstances may render different measures necessary. Several of the Plantation Clergy want no other Inducements than those arising from the nature of their Holy Function to direct their endeavours to this end. They have not objected the extent of their Parochial Cures, but the scarcity and dearness of books, which are so necessary to enable them to carry on such conversions. As the fund enlarges, it may extend to pecuniary gratuities and other encouragements should they be judged expedient may be proposed. The accounts transmitted from Mr. *Colebatch* <sup>[28]</sup> in *Maryland* and Mr. *Holt* <sup>[29]</sup> in *Barbadoes* sufficiently discover the success that has attended the method hitherto observed in conducting the design but the doctor left his associates at liberty to proceed in any other of their own forming.

From the year 1726 He was employed in composing and printing his *directorium missionallium*, his *Primordia Biblio-*

*thecaria*, and some other tracts of a like kind. In this period he likewise wrote a short account *Mr. Rawlet's* <sup>[30]</sup> life, the pious author of the *Christian Monitor*, reprinted the *life of Mr* <sup>[31]</sup> Gilpin and *Erasmus's Ecclesiastes*. Some of these were calculated for the use of the Missions and in one he has endeavoured to shew, that civilizing the *Indians* must be the first step in any successful attempt for their Conversion. In his *Primordia Bibliothecaria* <sup>[31a]</sup> we have several schemes of Parochial Libraries, and a method laid down to proceed by a gradual progression from strength to strength from a collection not much exceeding in value one pound to a collection reaching even to an hundred pounds. His attention to other good works occasioned no discontinuance of this design, whose success was so much the object of desires. And accordingly benefactions came in so fast, that he had business enough upon his hands to form the Libraries desired, and to discharge himself of them.

As one effectual way to repair the decays of Christian piety would be to furnish the Parochial Clergy with the means of instruction, so another expedient manifestly subservient to the same end would be, he thought, to imprint on the minds of those who are admitted into the ministry, previously to such admission, a just sense of the various duties and their great importance. With this view he reprinted a treatise intitled—*Ecclesiastes of Erasmus*, a name of the greatest authority in the republic of letters, and to whom the re-establishment of polite Literature was principally owing. This treatise was written by *Erasmus* at the desire of a Bishop of the *Romish Church*, possessed no doubt, with awfull sentiments of this matter. We may observe, with how much energy the learned author employs all the arguments, that he could think proper to excite a conscientious

regard to the weight of the Ministerial office, and a becoming diligence in the discharge of it.

As excellent as it is, it lay before mixd and undistinguished in his voluminous works and rarely fell into the hands of any except those few who have access to publick libraries. So that a new separate impression of it is what the doctor might justly intend as a common benefit to the bulk of his own order. Take his opinion of the book and his view in reprinting it in his own words “whenever I take into my hands this invaluable piece of *Erasmus* his *Ecclesiastes*, methinks I experience what has been often said to be found by others with respect to that of *Thomas a Kempis de Imitatione Christi*, namely, that let a man read him never so often, every time he will find something new in him, so poignant so penetrating are the periods and sentiments of the learned *Erasmus* relating to this great concern, even to the exceeding himself in every thing he wrote and it were much to be wish’d that among the many other tracts in divinity, or relating to that subject requisite to be thoroughly read in our Universities by those who are designed for the Ministry, previously to their entrance into Holy Orders: It were to be wished, I say, that their perusal of this, or some other tract upon the Pastoral care, were strictly insisted on, and nicely enquir’d into, before their College Testimonials should be granted them. And it is moreover humbly apprehended, that it would not be amiss, if a farther and more particular examination should be made afterwards by such as usually examine the Candidates before their admission into Holy Orders, whether they are so acquainted with this admirable piece of *Erasmus*, as to have imbib’d his noble sentiments concerning the Pastoral care surely if such injunctions were generally given concerning a previous consideration of the

duties of a minister, few or none would dare precipitately and unpreparedly to thrust themselves, meerly in view of livelihood or preferment, into the offices of deacons and Presbiters, as too many alas have been found to do, without considering that *Onus Angelicis humeris formidandum* as a great man speaks this of the Pastoral Office to be, and without considering, how unequal their shoulders are to bear it.

In short I may venture to say that few of those many, who have written upon the nature and importance of the Pastoral care, ever exceeded the most learned and eloquent *Erasmus*, in his awfull way of delivering his sentiments on this weighty office. Every period of his first book of his *Ecclesiastes* being so pungent, and so admirably well levelld at the bold precipitancy and wretched views, with which many, too many, enter into Holy Orders. And I am perswaded, that being read over before hand, it would deter some at least from venturing, *illotis manibus*, upon an office they are so little qualified for, as a thing in itself horridly prophane and audacious in them. And the serious and frequent perusal of the same afterwards, even through the whole course of a ministry, would stimulate and invigorate even the best qualified and disposed amongst us, to execute the sacred Trust to the honour of our great Redeemer, and the promoting of his Kingdom by the destruction of the dominion of sin and Satan [see his *primordia Bibliothecaria* pag. 13, 14, 15]

The *doctor* had frequently the honour to be employed by the Bishops of *London* in providing fitt and well disposed persons for the Mission, and consequently he must have more opportunities of observing the disadvantages religion suffers for want of those lasting convictions concerning the

weight of the Pastoral Office, which an attentive perusal of *Erasmus* his *Ecclesiastes* would probably leave on the minds of all who engage in it.

The Associates design, pursuant to his intention, to present a considerable number to each of our Universities, and as the Governors and tutors in those learned Bodies, have been pleased to assure them, that they will recommend this book to their respective Youth, whose understandings are happily opened and cultivated under their directions we may reasonably hope, that on such an advantageous recommendation, it cannot fail of producing in time the good effect desired.

In the year 1727 an acquaintance made a casual visit to Whitechapell Prisons, and his representation of the miserable state of the Prisoners, had such an effect on the doctor, that he immediately applyd himself to solieit benefactions in order to relieve them. And he had soon contributions sufficient to provide a quantity of Bread, Beef, and Broth on Sundays and now and then on the intermediate week days for this and the *Borough Compter*.<sup>[31b]</sup> To temporal he always endeavoured to joyn spiritual provisions, and to enure them to the most distastefull part of their office, the intended Missionaries were here employd in reading and preaching. on this occasion the sore was first opened and that scene of inhumanity imperfectly discovered, which afterwards some worthy Patriots of the House of Commons took so much pains to enquire into and redress. That zeal and compassion, which lead them to carry on this Inspection and regulate any gross abuses, could not but procure for them the largest measure of esteem for one distinguished by such an extensive benevolence as *dr Bray*.

The Divine Guardianship apparently accompanied both his designs of founding Libraries and converting the Negroes,

and the former was particularly advanced under the patronage of persons in the highest Stations. But being very far advanced in years, and continually reminded of his approaching change by the imbecility and decays of old age, he was desirous of enlarging the number of his Associates and adding such to them in whose zeal and integrity he might repose an intire confidence.

The Inquiry into the State of the Gaols, was an event which at this juncture appeard to have in it something providential, as it gave occasion to an interview between the *doctor* and *Mr Oglethorpe*.<sup>[32]</sup> This worthy Gentleman, when it was proposd, wanted no arguments to prevail on him to accept the Trust, and engaged several others, some of the first rank and distinction, to act with Him and the former Associates in it. All the undertakings indeed were of such a nature, as it well became the character of great and generous minds to support. For to these two designs of founding Libraries, and instructing the Negroes, a third was now added, which tho' at first view appears to be of a different nature, has a perfect coincidence with them. The miserable condition of multitudes for want of Employment, has of late mov'd the highest degrees of compassion in the breasts of all charitable persons. The provisions which the Legislature has made by the late Act for erecting Parochial work Houses is insufficient. No guards which nature or Religion has placed on the vertue of mankind, will be long esteemd sacred and inviolable, when they lye exposed to the temptations attending poverty and narrow circumstances. And therefore out of the same charitable regard to the bodies and Souls of Men, a design was form'd of establishing a Colony in *America* than which none can be better entitled to consideration and encouragement. The comfortable subsistence

that will be provided for the more necessitous poor, the advantages which will accrue to the publick from such a settlement and its tendency to reconcile those to the Christian profession who are now averse to it, are Subjects of too large an extent to be considerd here, neither do they properly fall within my province of an Historian. as the doctor was concern'd in getting this undertaking on foot, I can't justly be charged with a digression for taking notice of it

The part he formerly bore in establishing the Society for reformation of Manners setting up Charity Schools, erecting a Society for relief of poor proselytes deserves to be particularly recorded among the numerous beneficent acts by which his zeal was distinguish'd. Most of the Religious Societies in London owe the same gratefull acknowledgments to his memory and are in a great measure formed on the plans he projected. I should overcharge this account in entering into a detail of these Establishments, as I should offend against the rules of Historical Justice in not mentioning them.

To resume then the consideration of his principal designs. These he had now happily lodgd in the hands of able managers and therefore, when on the verge of the Grave, he could not but review his undertakings with complacency and thank the good Providence which appeard to lay such trains for the advancement of them. His conscience crown'd him with a secret applause, which was an inexhaustible source of comfortable reflections. and joyful presages in his last moments.

He had not been employd in projecting methods for his own advancement to the first dignities in the Church to which he had real pretensions from the merit of such uncommon services, but governed himself by other views, and the ambition of doing Good seemd to be the passions that



had a perpetual ascendant on his Soul. His regard for publick interests, and assiduity in promoting them diverted him from the pursuit of his own. An ardent but well temperd zeal for Gods Glory, and an intense love to mankind are the exalted virtues, which [made] such a considerable figure thro' his whole life and gave rise to All his undertakings and undertakings arising from such generous principles could not but intitle him to the patronage of Heaven, the satisfactions of conscience, and thro the merits of Christ, to an ample recompence in futurity. The success of his several undertakings was in a human way of calculating events altogether unaccountable and can only be ascribed to the overruling interposition of a superior power.

His story will be an evident demonstration that where there is a persevering zeal, it seems agreeable to the settled measures of providence to bring about great things by disproportion'd Instruments. The supreme and all wise governor of the world, who guides all events by secret and undiscerned Springs will conduct our designs to the desired period. An inflamed zeal and a disposition not to be intimidated by present difficulties enter as the brightest distinctions into the *doctors* character.

He dy'd February 15<sup>th</sup> 1729. and as he did not live<sup>[33]</sup> (a) *to himself* so neither did *he die to himself his faith and patience* appearing to all who were observers of them at that trying juncture most exemplary and Heroical.

Indeed if a mans behaviour through the several scenes of the private, social, and religious life will bear to be renewd with such a critical nicety, he may, when calld upon by the will of providence, obey the summons with that resolution and discomposure, [sic] which such a delightfull retrospect will inspire. His diligence in doing the real business of life

whilst he enjoyd it, and Keeping his Lamp always trimmd renderd it a just and well founded hope, that the gates of Paradise and the arms of the Bridegroom would be open to receive him. The History of past ages has recorded few equals, and we do honour to posterity in supposing it may produce conspicuous examples of those graces which adorn men of his own or any different order.

The main lines of his life, however imperfectly opened will justify me in using the language of a certain Author and observing with him that “there has appeard in the world from time to time some admirable extraordinary men, whose virtue and eminent qualities have cast a prodigious light like those unusual stars in the Heavens, the causes of which we are ignorant of, and know as little what becomes of them when they disappear.”

---

AN

ESSAY

Towards Promoting all  
Necessary and Useful Knowledge,

BOTH

DIVINE AND HUMAN,

In all the PARTS of

*His MAJESTY's Dominions,*

Both at Home and Abroad.

---

*By* THOMAS BRAY, *D. D.*

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Λίθοι δὲ καὶ ξύλα οἱ ἄφρονες·

πρὸς δὲ καὶ λίθων ἀναισθητότερος

ἄνθρωπος ἀγνοία βεβαπτισμένος.

Clemens Alex. Ad-  
monit. ad Gentes.<sup>[33a]</sup>

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LONDON,

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in *St. Paul's Church-Yard*, MDCXCVII.



TO THE  
READER.

**K**nowledge<sup>[33b]</sup> is the fairest Ornament of the Soul of Man; and whosoever is Endow'd therewith, let it be of any kind, which is not mischievous, fails not of Esteem amongst all sorts of Persons. This is certain, that Knowledge does more distinguish the Possessors of it, than Titles, Riches, or great Places: For tho' these Men may command the Cap and the Knece, and extort some outward kind of Reverence from Inferiors; yet the Man of Understanding is he, who is inwardly and truly respected, whilst the Gaudy, but Empty Beau, is no other than the Scorn and Derision of all who Converse with him. But especially a Man is then esteemed for his Knowledge, if his Understanding is Eminent in things laudable, and of great Weight and Moment, for whatever is greatly useful is highly valuable.

And such is the Knowledge, which I am endeavouring to provide for, by the following Proposals.

For why? as to the Theological part; In the first place, this is a Knowledge Conversant about the greatest Objects, God, and our selves; *Secondly*, and that about the Grandest and most Concerning Truths relating to those Objects. *Thirdly*, It is a Knowledge to which the most considerable of other Sciences are some way or other appendant and subservient. *Fourthly*, It is a Knowledge founded upon more certain Principles than all other Sciences whatsoever (scarce the Mathematicks excepted) All which speak the Noble Nature of Divine Knowledge. And Lastly, It is the only Knowledge which can conduct us safe through the Mazes and Labyrinths of this World, to our Rest and Happiness in the other; which does eminently shew the Usefulness of it.

- Nor will the other parts of Knowledge I propose to promote by the following kind of Libraries, be Unuseful. From History we can take a noble view of all Mankind; and by our Observations from thence of the different Fates of Men, and their Causes, we may form to our selves most excellent Rules for the Conduct of Humane Life. Travels discover the Commodities of Foreign Countries, to the great Enriching of our own; and not only Merchants, but all other Persons besides, by reading the Accounts of so many Nations of Men in the World, sunk down to the lowness of Brutes for want of Knowledge, may see Infinite Reason to bless that
- iv. God, who by an admirable Religion enlightning our Minds, has rais'd us above the Animal Life; and so vastly distinguishes us from the Barbarous part of Mankind. What shall I say? By Knowledge in Humanity or Morality, men become, as it were, *τεταγμένοι εἰς ζωὴν αἰώνιον*, disposed for the Reception of that Faith which will save 'em, and those Divine Graces, which will render 'em capable of Eternal Life. By an Insight into Nature, Gardening, Agriculture, &c. All sorts of Persons will learn how to meliorate their Condition and manner of Living whilst here on Earth. And if there may be added hereafter to our Libraries, the Best Authors in *Mathematicks*, *Physick* and *Law*, there will be no means wanting even in the most Uncultivated parts of this Kingdom, to render the Thinking, Reading, and the best part of the Inhabitants thereof both Intellectually, Morally and Civilly, as
- v. well as Divinely Happy: For which Reasons I hope, though this Design seems more immediately directed to the Service of the Clergy, yet Gentlemen, Physicians and Lawyers will perceive they are not neglected in it, and will see themselves concerned to promote it.

And indeed those Persons of Quality, whose Eldest Sons being commonly brought up to no Employment, have a great deal of Time lying upon their Hands, seem to me to be as nearly concern'd as any, to *favour* it. For many of these young Gentle-Men, when removed from the Universities,

those Fountains of useful and substantial Knowledge, and residing all their Life-time in Countries, where they can meet with no Books to employ themselves in reading, and whereby they may be able to improve the Talent they have there gain'd; they do thereupon too commonly become not so conspicuous for their Excellent Knowledge, and Morals, as will be ever expected from Men of Rank and Station in their Country. And when they happen into one another's Company, for want of Good Sense, are forc'd too often to fill up their Discourse, and maintain a Conversation, in the Porterly Language of Swearing, and Obscenity.

In short, I think all Persons of a liberal and ingenuous Education, are so much concern'd in a Design of this Nature, that I cannot but flatter my self with the Expectations of some sort of Success in the Undertaking. But however I hope I have offer'd at nothing which all candid Persons will not own to be honestly design'd, and which Scholars of all Professions will not at leastwise wish well to, though for want of men of a publick and active Spirit to manage it in their respective Towns or Deanaries, little or nothing should be accomplish'd in it.

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## PROPOSALS

TO THE

*Gentry and Clergy of this Kingdom,*

For Purchasing Lending Libraries in all the Deanaries of *England*, and Parochial Libraries for *Maryland*, *Virginia*, and other of the Foreign Plantations, pursuant to what is spoke of Both, in the Prefatory Epistle to the *Bibliotheca Parochialis*.

*Honoured SIRS,*

**A**Mongst the many Laudable Contrivances for promoting Religion and Learning in the World, in which several Persons of a Publick Spirit have labour'd more or less in all Ages, there seem none to me would be of greater Advantages to either, would tend more to cultivate the Minds of our young Gentry, and can be more adapted to the present Circumstances of our *Parochial Clergy* (one third of whom I am afraid are not enabled by their Preferments to purchase a fourth part of those Books, which it is absolutely necessary every Pastor should peruse; and yet from whom great measures of Knowledge are expected in this inquisitive Age) than if we could have *Lending Libraries* dispos'd, one in every Deanary throughout the Kingdom, for the Service of those who have occasion to borrow. I shall not here repeat what I have already spoken of the Benefit thereof, both to Clergy and Laity, in the Prefatory Epistle to my *Bibliotheca Parochialis*:

(2)

But having,

First, *Computed the Charge of each Library;*

Secondly, *I will shew by what means they may be purchas'd:*

Thirdly, *How they may be preserv'd:* And,

First, *As to the Charge*, I presume, if the Foundation of a Library were once laid in each Deanary, the Stock by one means or other would soon encrease to a compleat Sett of all necessary Books: And that well-chosen Books to the value of 30 *l.* would lay a good Foundation.

*Secondly*, I am next to shew by what Methods they may be purchas'd; and the most easie and likely Method I can propose, will be by Subscriptions rais'd amongst both Clergy and Gentry; each Clergy-man subscribing at the Visitation some small matter proportionable to the Value of his Living, or Circumstances in the World; the Gentry, what in their Generosity they shall think fit. And the Subscriptions of both to be taken, and return'd to *London*; and the Libraries transmitted into the Country in the Method following.



1. That one Third of the Subscription-Mony, viz. 10 *l.* be subscrib'd, and paid at the next *Easter-Visitation*, to the Rural Dean, or whom the Clergy of the Deanary shall agree upon, and return'd up to the Treasurers of the Subscriptions, Mr. *Francis Evans*, Secretary to the Lord Bishop of *Coventry* and *Litchfield*, or Mr. *Thomas Taylor* at the Lord Almoner's Lodgings in *White-Hall*.

2. That within a Month after, the following Books to the value of Thirty Pound, be sent down into the subscribing Deanaries to such Places as from the Visitation shall be directed. And that they be made up in such Boxes, or Book-Pre-ses, with Shelves in them, and Locks and Doors to 'em, as will serve both to preserve 'em in the Carriage down, and in the Place where they shall be deposited for the Publick Benefit. And being kept in such moveable Repositories, they can at any time be remov'd to any other part of the Deanary, as by the Vote of the Clergy at a Visitation shall be judg'd most convenient to have 'em lodg'd in; and that without the Charge of building any Room wherein to lay 'em up.

3. That to make up the remaining two Thirds for the Purchase of the Books, each of the Clergy do in their respective Parishes, and amongst the Gentry of their Acquaintance, solicit some small Subscription towards this Publick Design, by which such Subscribers, whether Gentlemen, or Ladies, will be entitled to the Priviledge of borrowing at any time a Book for their own Reading; and that there may be proper and acceptable Books for them, there are some of the most valuable pieces of History, Geography, and Travels, provided in the following Sett.

4. That what is Subscribed by the Gentry, be brought in to the next *Michaelmas* Visitation, and enter'd down in a Book, together with the Subscriptions of the Clergy, to be kept in every Library: and if there be something wanting to make up the remaining Twenty Pounds, it be made up by the Clergy, if there be any over, it be apply'd towards

paying for the Book-Presses and Carriage down, and the Surplusage be laid up in Bank against next *Easter* Visitation after this, towards purchasing another like quantity of Books, in order to compleat a useful and sufficient Library in the respective Deanary.

5. That the Books shall be afforded to the Subscribers, something below the prices at which the Clergy, or Gentry usually buy 'em by Retail in the Booksellers Shops.

6. That what *Gratis*-Books will be obtain'd of the Book-seller, in consideration of so many bought of 'em towards these *Lending Libraries*; that these be set apart towards making up *Parochial Libraries* for the *Foreign Plantations*. And it is found, that one Library in ten at least, will be obtain'd by this means towards the Publick Design; to which all Christians, methinks, should readily contribute; such as are most able, by immediate Benefactions; and every one that is *not unable* in such a way as this, in which they have a valuable consideration to themselves for what they do towards carrying on that *necessary Work*; for so I shall be bold
- (5) to call it, if it were but to ward off the Reproach under which we justly lye, even to this day; that whilst our Adversaries the *Papists*, are at vast Charges every Year, in promoting their false Superstition in the remotest parts of the World, there are but too few amongst us, *pudet haec Opprobria dici, & dici potuisse*, who have yet shew'd that Value for their Religion, and the Honour of God, as to contribute in any considerable way to advance the Glory of their Saviour, by propagating the best Religion in the whole World, either here at home, or amongst their Country-men abroad.

There is but one Objection I can foresee against this Method of procuring these *Lending Libraries*, and that is the excessive scarcity of Money, especially amongst the Clergy at this time, when they are exhausted more than others by Publick Payments.

But indeed, the very Objection it self seems to me to be the most forcible Reason for putting a Design of this Nature

on foot, and that especially at this time. For is it so, that one third of the English Clergy, are not now in a Condition to buy a sufficient quantity of Books? Well, but on the other side, I hope it will be granted, that Books must be had, or else Religion must e'en fall to the ground. And if so, putting both together, I think it will follow, that since very few are capable to furnish their Studies at their own proper Cost, it is therefore necessary that all should join their Forces; and what is impossible for 'em singly, would be easie for 'em jointly; for *Multorum manibus grande Levatur Onus*; so that indeed this is really the most proper Season to set such a Design on foot.

But then if we consider to what a high Perfection, most, if not all parts of useful Learning have advanc'd in this last Age, so that we may rather fear a declension thereof (as is usual with everything when it comes to its full growth) than hope for much farther Improvements therein: But above all, if we consider the impious Principles which have begun to advance against us, and have gain'd so much ground upon us by the Industry of some, who at great Charge and Expence, do labour to poison both Town and Country with their Atheistical and Socinian Notions; These things, I say, if duly consider'd, will convince us, that this seems to be the very time pointed out by the Divine Providence for us to provide ourselves of *Magazines*, out of which we may be sufficiently furnish'd with that Panoply of excellent Learning and Knowledge, whereby we shall secure our selves and others, *against the fiery Darts of the Devil*; and may be enabled at leastwise to stand our ground, whilst Atheists, Deists and Socinians, do so *earnestly contend against the Faith*. So much, upon many great Accounts, it seems to me to be a most proper Season now to begin the Foundation of *Lending Libraries* throughout the Kingdom.

And whereas many of our Reverend Clergy have Noble Libraries of their own, so as not to need themselves a Supply of this Nature, I am not to doubt their Subscribing notwith-

standing, since the Design of these Libraries is not to serve a Man's private, but the publick Interest of Religion and Learning; which such Reverend and Learned Persons do well know (none better) that every one is bound to provide for, more than his own, especially those whose Condition and Circumstances in the World shall best enable 'em for good Works.

- (7) I am not indeed so sanguine as to hope or expect, that notwithstanding the Charge in the foregoing Method is made so easie, that a Clergy-man of Two hundred Pounds *per Annum*, need not subscribe at a Visitation above Ten or Fifteen Shillings, of One hundred Pounds above Five or Ten Shillings, and of Fifty Pounds above half a Crown or Five Shillings; notwithstanding this, I am not, I say, so unacquainted with the Temper of the World, as to expect that an Affair of this Nature should not meet with Exceptions from some. And I also know the *Prince of Darkness* (the strength of whose Kingdom does lye in the Ignorance of Mankind) has too much Interest at stake, to let a Design, which does so directly tend to the Ruine of his Dominion over the Souls of Men, go on without Obstruction. But however the Management of this Affair falling into the hands of such as do so well understand the Use and Benefit of Books, and who are withal so sensible of the peculiar need of 'em at this time, I hope there will be a sufficient number found in most Deanaries of well-disposed and publick-spirited Persons, both amongst the Clergy and Gentry, who will carry it on in their respective Districts: And even those, who may be backward at first, may come in afterwards, when they shall better consider the Tendency which these Libraries will have to the Glory of God, and to increase the Usefulness and Esteem of the Clergy: So that tho' some should happen at first to refuse subscribing, it will not I hope discourage others from promoting the Design, so far as to make up at next Visitation the first Ten Pounds amongst themselves towards laying the Foundation.

*Thirdly, and now I am to shew how the Lending Libraries particularly, may be preserv'd.*

How the *Parochial* may be secur'd from Loss or Imbezement, is, I hope satisfactorily shewed in the Prefatory Epistle to the *Bibliotheca Parochialis*: But it being design'd that these *Lending Libraries* should *travel abroad*, it may seem that the Books will be in danger to be soon lost by passing through so many hands: However, in order to their being fully secur'd, it may be provided by these following Methods;

1. That they be marked upon the Covers to what Deanary they belong.
2. That they be lock'd up in Book-Presses made on purpose to keep them in.
3. That they be deposited with the Rural Dean, or with the Minister or School-Master in some Market-Town, if near the Centre of the Deanary, that so they may with very little trouble be sent for any Market-day, and as easily return'd within a limited time: And it may be presum'd, that any Minister or School-Master, for the use of such a Library under his Key, will be willing to undertake the trouble to lend out the Books, and receive them in upon occasion.
4. That the Limitation of Time for keeping a borrowed Book be determined by the Reverend Subscribers at the Visitation, as a Month for a Folio, a Fortnight for a 4o. and a Week for an 8o. which will have this good Effect, that a Book will be read over with speed and care; which if one's own, might lye in a Study without being quickly or very carefully perused, upon presumption that being one's own it may at any time be read; and therefore this by the way may be consider'd as one Advantage of *Lending Libraries*.
5. That the Borrower having sent a Note desiring any Book, his Note be filed up, and his Name enter'd in a Book kept in the Library for that purpose, what Year, Month and Day he borrowed such a Book; and upon the Return of the Book, the Note be also return'd, and the Name of the Borrower cross'd out.
6. That a Register of the Books belonging to every Deanary, be given to the respective

- Bishops, and Arch-Deacons. 7. That each Library may be visited once a Year by the Arch-Deacon in Person, or by three of his Clergy deputed by him to see that the Books be not imbezeled or lost. And by these means I believe they will be very well preserved ; for why ? Their being Letter'd to what Deanary they belong, will prevent their being transferr'd into any Man's private keeping ; or if they are, they'll be as readily discover'd and own'd, as any living Creature by its Ear-Mark ; and the Arch-Deacon's Visitation will call 'em all in once a-year : And indeed so far am I from fearing that these Libraries will suffer any Diminution by loss of Books, that I believe they will daily encrease ; for the thing being once put on foot, the Clergy at every Visitation will be apt to continue some small Subscriptions to buy in the new pieces as they shall come forth ; especially such as shall tend considerably to the improvement of any part of Christian Knowledge. And moreover, the Foundation being once laid, many Learned Persons amongst the Clergy, and others who have a Zeal for the Churches Good, will be likely to leave at their Death, their own Libraries, as additions to these Lending Libraries proposed, and perhaps Legacies to buy Books : Not to say that the thing being once begun, I could easily propose, how the whole Course of History and Humanity may be added ; and that farther means may be found out in time, to provide all the *Smaller Livings* throughout the Kingdom, with such *Lesser Parochial Libraries* as are design'd for the Plantations.

But to proceed, if now and then a Book should be lost, this ought no more to discourage our Design, than it should have hindered our Fore-Fathers from building of Parsonage-Houses for us, because sometimes they fall to decay ; or from giving Tythes and Glebe for the Maintenance of the Clergy, because these do suffer daily diminutions by Modus's <sup>[34]</sup> growing upon us through the importunity of some, and the more Violent Sacrilegious Invasions of the Churches Rights by

others. Not to say, That there may be Provision made by Law to secure these Libraries, and to repair their Loss, as well as the other Dilapidations of the Church.

And, indeed, if it could be brought about by any means, that we might have 400 *Lending Libraries* fixt throghout the Kingdom, and the Clergy, by a small Subscription in every Deanary, should continue to add the valuable new Books that shall come out hereafter; Here would be sufficient Incouragement provided for the Learned Men of our Universities, to undertake the giving us some more such Editions of the Fathers, and other Ancient Writers, as that of St. *Cyprian*, *Thucydides*, &c. A certain Sale of 400 Books, being enough to discharge an Impression; which one thing, as it has in this Age so much contributed to the Learning and Honour of a Neighbouring Nation, where upon the Encouragement of the Monasteries taking off each of 'em, one of every New Edition of a *Father*, or other Book of Value, the Learned of that Kingdom have been thereby encouraged, and enabled to give the World such Editions as they may justly glory in; so it would make exceedingly for the *Honour of our Universities*, and not a little for the *Int'rest of our Nation*: For as to the former, it would raise a Noble Spirit of Emulation in those Learned Societies, and would excite more of the Members thereof, to Exert themselves in being serviceable to the World in this kind; who now for want of Encouragement, cannot spend their time so much to their own, and the Publick Good in this way, as otherwise they might. And as to the latter, whereas some Thousand Pounds worth of Valuable Books, Printed in Foreign parts, have been Imported Yearly, we by reason of the better Editions of the Ancient Writers, which our more Learned Men are able to give the World, might be able to employ our own Paper-Makers, Stationers, Printers, Book-Binders, Book-Sellers here at home, to the maintaining many Thousand Persons amongst us, and might export so much of our own, and Foreign Paper

Manufactured by our selves, as would turn the Balance of that part of Trade considerably on our own side.

(12) And now I am to entreat the Candour of my Reverend Brethren, that, however I may be mistaken in the Practicableness of this Design, they would believe I sincerely intend the Good of Souls, and the Honour of my Function, and of my Nation too, in all that is here propos'd. That I am so pressing for both *Parochial Libraries* in the Plantations, and *Lending Libraries* in *England*, is, because in the former, I know no good a Clergy, who are not able to furnish themselves with Books in going over, can do in a Country where none are to be bought when they are there, nor to be had from the Merchants, but at excessive Rates. And in the latter, I am certain that Good cannot be done, which is expected from every Minister here in *England*, when the Third part of our Parochial Clergy are not enabled by their Preferments, to buy the fourth part of those Books, which are necessary to enable 'em fully to instruct the People in the meer Necessaries to Salvation. And as for our younger Gentry, I cannot think but it would tend extreamly to furnish their Minds also with that useful Knowledge in History, Travels, Humanity, Agriculture, and all such Noble Arts and Sciences, as will render 'em serviceable to their Families and Countries, and will make 'em considerable both at home and abroad: And that it will very much keep 'em from idle Conversation, and the Debaucheries attending it, to have choice Collections of such Books dispers'd through all the Kingdom, and waiting upon 'em in their own Parlors, as will ennoble their Minds with Principles of Vertue and true Honour, and will file off that Roughness, Ferity and Barbarity, which are the never failing Fruits of Ignorance and Illiterature. *Standing Libraries* will signifie little in the Country, where Persons must ride some miles to look into a Book; such Journeys being too expensive of Time and Money: But *Lending Libraries*, which come home to 'em without Charge, may tolerably well supply the Vacancies in their own Studies,



till such time as these *Lending* may be improv'd into *Parochial Libraries*.

And whereas it may be objected, that the Books will be so often Borrow'd, that it will be hard for any one to have the Book he wants. I am so far from being much concern'd to answer it, that I heartily wish the great Use and frequent Borrowing of Books out of these Libraries, may make it a real Objection. But to reply as far as necessary; the Limitations mention'd above, will fetch home any Book a Person shall want, within a Month at farthest; and indeed their being several Authors specify'd in such a Library, as I design, upon most of the Subjects, if one be not to be had, Satisfaction may be sought in the mean time from another. And, in the whole, I am the more forward to hope for great Advantages from these *Lending Libraries* especially, having had some Experience of the Benefit thereof in a Country, where one such Library left by a Pious and Learned Divine at his Death, has done much to improve many of the Parochial Clergy within some Miles, (who constantly borrow out of it,) to that degree, as to make 'em as useful Men in their Station, as any I have had the Happiness to be acquainted with.

In short, as meer Zeal for Publick Service hath excited me to leave no Stone unturn'd, to procure *Parochial Libraries* for the Plantations, in which I thank God I have had hitherto no mean Success; so if with the same Labour I can be serviceable in the like Design to my dearest Mother the Church, and my Reverend Brethren at home, I shall think my self sufficiently happy in such an Employment: And indeed, as I know not that thing in the World, wherein I could take that Satisfaction, as in this piece of Service to our Church at home; so provided this Design of *Lending Libraries* in *England* should universally take, whereby, without any Man's Charge, properly speaking, so great an Advance will be made towards *Parochial Libraries* in the Plantations: Instead of *Libraries*

- (14) for *Maryland*, the bounds of my first Design, I shall not only extend my Endeavours for the Supply of all the *English Colonies in America* therewith; but can most willing be a Missionary into every one of those Provinces, to fix and settle them therein when they are obtain'd, being so fully perswaded of the great Benefit of these kind of *Libraries*, that I should not think 'em too dear a Purchase, even at the hazard of my Life, being to both Church and Clergy

*A most Devoted, and*

*Humble Servant,*

THO. BRAY.

- (15) NOTE, I. *In those Large and Populous Cities, where there will be Subscribers enough to raise a Library, there the Library may be appropriated solely to the Use of the Clergy and Gentry of that Place; only it may be expected from the Clergy especially, that their Quota of Subscriptions be made also towards the Deanary-Libraries for the Use of the Rural Clergy, it being the First and Principal Design to supply them, especially those in smaller Vicarages and Curacies.*
2. *If in the same Deanary there are several Market-Towns, it would be happy if the Foundation of a Library could be laid in each of 'em, Libraries being more peculiarly useful in Market-Towns, where, though it be requisite the Abilities of the Clergy should be the greatest, yet the Provision and Maintenance for that Purpose is commonly the least.*
  3. *If the Foundation of a Library can be laid in every Market-Town, then the adjacent Clergy and Gentry may entitle themselves by their Subscriptions, to the Library of such Neighbouring Towns, from whence they shall be able with most ease and conveniency to send for a Book at any time.*

4. *If these Deanary-Subscriptions shall so multiply, that any one of the Books proposed in the following Sett shall become so scarce, as not to be had at all, or at an unreasonable rate, then another Book equivalent in its intrinsick Worth and Price shall be sent in its stead.*

(p. 16 is blank.)

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7)

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CATALOGUE of BOOKS

Design'd to lay the Foundation of

LENDING-LIBRARIES <sup>[35]</sup>

To be fix'd in all the Market-Towns in *England*,

FOR

*The Use of the Clergy, School-Masters,  
and Gentlemen of such Towns, and Parishes  
adjoining, as shall subscribe towards the  
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Particular,

8)

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from the Errors and Corruptions of the Church  
of Rome, Fol.*

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Church of England, 2 Vol. Fol.*

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## General,

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(22)

AN

## ADDITION of BOOKS

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*History of the Council of Trent*, Fol.

Archbishop *Laud's Life*, Publish'd by Mr. *Wharton*, Fol.

*Thevenot's Travels into Persia and the East-Indies*, Fol.

Dr. *Barrow's Sermon's*, 3 Vol. Fol. not now to be had, but will be reprinted if this Design takes, as will many other valuable Books now out of Print, particularly the next, viz.

The *London Divines Cases against the Dissenters*, Fol.

N. *Commentators upon the Scriptures*, such as Dr. *Hammond's Annotations*, and Bishop *Patrick's Paraphrases*, are not inserted in this Catalogue, because such ought to be always at hand to be consulted upon occasion; whereas the Books falling under this Design are to be read through, and then speedily return'd.

FINIS.

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# APOSTOLICK CHARITY,

ITS

NATURE AND EXCELLENCE

CONSIDER'D.

IN A

D I S C O U R S E

Upon *Dan.* 12. 3.

Preached at St. *Pauls*, *Decemb.* 19. 1697.  
at the Ordination of some Prote-  
stant Missionaries to be sent into the  
Plantations.

To which is Prefixt,

*A General View of the English Colonies in America, with  
respect to Religion ; In order to shew what Provision is  
wanting for the Propagation of Christianity in those Parts.*

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By THOMAS BRAY, D D.

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L O N D O N,

Printed by *W. Downing*, for *William Hawes*, at the  
Sign of the *Rose* in *Ludgate-Street*, 1698.





A GENERAL VIEW  
OF THE  
ENGLISH COLONIES IN AMERICA,  
With Respect to  
RELIGION,

In order to shew what Provision is wanting for  
the Propagation of *Christianity* in Those Parts.

<i>Colonies.</i>	<i>Parishes &amp; Churches</i>	<i>Ministers</i>	<i>Libraries</i>
I. <i>New found land</i> Hath 5 or 6 English Settle- ments, wherein are near 500 Families con- stantly upon the Island, besides the great Num- bers of Ships and Seamen, who put in at Fishing- Seasons.			
II. <i>New England.</i>	Well provided for the Propagation of Religion in the <i>Independent</i> Way, having 110 Churches, together with an Uni- versity; [36] as also a Fund for the Propa- gation of the Faith amongst the Native <i>Indians</i> . There is also 1 Church at <i>Boston</i> after the <i>Church of England</i> Form.	1 Minister 1 Assistant.	1 Library

(v)	Colonies.	Parishes & Churches	Ministers	Libraries
III.	<i>New York.</i>	1 Church in the Fort. 1 Church in the City. 2 <i>Dutch</i> Churches. 1 <i>French</i> Church. 13 Churches.	1 Minister in the Fort. 1 Minister in the City. 2 <i>Dutch</i> Ministers. 1 <i>French</i> Minister.	1 Library
	1. <i>Long Island.</i>		Not 1 <i>Church</i> of <i>England</i> Minister, tho' much desir'd in the <i>English</i> Part.  3 <i>Dutch</i> Ministers in the West-Part.	
	A populous Colony belonging to the Government of New-York, having in the East-part 10 English-Towns, wherein are computed above 800 Families; and in the West-part 9 Dutch-Towns, wherein are upwards of 500 Families.			
	2. <i>Albany.</i>	1 Church in the Fort for the Garrison, consisting of 2 Foot-Companies, and the <i>English</i> Inhabitants of the Town.		
	A large City, consisting of 400 Families, bordering upon the <i>Indians</i> , and belonging to the Government of <i>New York.</i>	1 <i>Dutch</i> Church. 1 <i>French</i> Church. 1 <i>Swedish</i> Church.	1 <i>Dutch</i> Minister. 1 <i>French</i> Minister. 1 <i>Swedish</i> Minister.	
IV.	<i>East New Jersey.</i>	In <i>East-Jersey</i> there are 8 Towns, no Church.	1 Minister going over.	A Library begun.
V.	<i>West</i>	In this Province there are also several Towns.		
VI.	<i>Pennsylvania.</i>	1 Church at <i>Philadelphia</i> , having a considerable Number of <i>Church of England</i> Protestants.	1 Minister. 1 School-Master.	1 Library.

	<i>Colonies.</i>	<i>Parishes &amp; Churches</i>	<i>Ministers</i>	<i>Libraries</i>
VII.	<i>Mary-Land.</i>	30 Parishes, but meanly Endow'd, the Country being but lately divided into Parishes, and the Churches but lately built, to the great Charge of the present Governour, Colonel <i>Nicholson</i> , <sup>[37]</sup> and the Country.	16 Ministers.	16 Libraries.
VIII.	<i>Virginia.</i>	50 Parishes, with 100 Churches & Chapels. There is also a Noble College <sup>[38]</sup> now Erected, and Endow'd by His present Majesty and the late Queen; and carry'd on from the first Foundation with the great Charge, Application, and Management of Colonel <i>Nicholson</i> , and the other Trustees and Governours thereof.	30 Ministers	
IX.	<i>North Carolina.</i>	1 Church lately built at <i>Charles-Town</i> .	1 Minister going over	1 Library.
X.	<i>South</i>			
XI.	<i>Bermudas.</i>	8 Tribes or Parishes, wherein are 9 Churches, and near 1000 Families.	3 Ministers	3 Libraries.
XII.	<i>Bahama Islands, viz.</i>			
	1. <i>Providence.</i>	Has 80 Families with 1 Church lately built.	1 Minister.	
	2. <i>Eleutheria.</i>	Has about 20 Families.		
	3. <i>Andros.</i>	Has several Families.		
XIII.	<i>Jamaica.</i>	15 Parish-Churches.	8 Ministers	2 Libraries begun.
XIV.	<i>Anguilla.</i>	A Poor Island, having several <i>English</i> upon it, but not able of themselves to build a Church, nor maintain a Minister.		

	<i>Colonies.</i>	<i>Parishes &amp; Churches</i>	<i>Ministers</i>	<i>Libraries</i>
XV.	<i>St. Christophers.</i>	6 Parish-Churches.	1 Minister	1 Library begun.
XVI.	<i>Antego.</i> [38a]	5 Churches.	3 Ministers	1 Library begun.
XVII.	<i>Mevís.</i> [38b]	3 Parish-Churches.	3 Ministers.	1 Library begun.
XVIII.	<i>Montserrat.</i>	3 Parish-Churches.	3 Ministers.	
XIX.	<i>Barbados.</i>	14 Parish-Churches.	14 Ministers.	
XX.	<i>St. Vincents.</i>	.		

- (viii)
1. By what goes before it may appear, That several of our Colonies do want Churches and Parishes, and that one half at least of the Parishes want Ministers.
  2. By Experience, as well as the Reason of the Thing, I'm convince'd That 100 *l.* laid out in a LIBRARY, is what will best induce a Learned and Sober Minister to go into the Service of any part of the Church in the Plantations; And that the same is a necessary Encouragement, considering that few Men of Fortunes, who are able to purchase Books for themselves, will go into such remote Parts.
  3. By what goes before it may also appear, That meerly the settling of LIBRARIES in the several Parishes of each Province will require a very considerable Fund, Fifty Pounds worth of Books being the least that can be suppos'd requisite to enable a Minister to discharge the Duties of his Function. Besides that, in the Chief Town in each Province it would be requisite to have a Library of more Universal Learning, for the Service and Encouragement of those who shall launch out farther in the pursuit of Useful Knowledge, as well Natural as Divine.
  4. Besides LIBRARIES of Necessary Books in Divinity, for the Use of the Clergy, it will be requisite, in order to propagate Christian Faith and Manners, to furnish the respective Ministers with some Numbers of

Bibles, Catechisms, Common-Prayers, and other Practical and Devotional Pieces, to distribute *gratis*, especially in poorer Families.

5. It will be farther requisite to have free Schools erected, at leastwise one in every County, for the Education of their Children : And it would, in a more especial manner, become the Professors of so Excellent a Religion as ours, to have a Provision made in one or two Schools at leastwise, in every Province, for the Instruction of half a dozen *Indian* Youth, to be sent afterwards amongst their own People, to civilize and convert them.

Thus, in short, I have endeavoured to give a *General View* of the State of the *Plantations*, with respect to *Religion*, and to hint at what is wanting to promote it : And from this very slender View how easie is it to see, and with what Indignation can we behold, how many *English* Colonies there are, the Trade of one whereof is sometimes computed to be worth 500000 *l. per Annum* to this Nation, in which there is no *Church*, nor *Preacher*, nor *Publick Worship*, nor *Sacraments* administred. The *Mahometan* does not so little regard his *false Prophet*. He no sooner gains any new Province, but he erects his *Moschs*, and places the *Crescent* upon the top of them, to intimate that his Religion shall increase, or it is not his fault. And the *Papists*, we do well know, spare no Cost in sending their *Missions* into all the parts of the known World. And it is very worthy our Notice, that the *Dutch East-India* Company do Yearly expend, and that with great Success, 15000 *l. per Annum* in the *East-Indies* alone, for the Maintaining and Propagating the Christian Faith. And now, that so little should be yet done, so much as to preserve in Being that *Pure* and *Undepl'd Religion* which we profess, even in those Colonies of *English* Men, from whence the whole Kingdom has been so much Enrich'd, as well the *Gentleman*, by the Advance of his *Rents*, as the *Merchant*, by the Increase of his *Stores*, and the *Mechanick*, by the Vending of his *Manufactures*, is truly an amasing, as well

as a melancholy Consideration to such as have any true Love to God, or the Souls of Men.

(xi) But, alas! how few are there amongst us who do in the least reflect upon, or at all value the inestimable Advantages which, above the rest of the World, they enjoy by being Christians. It is now an indifferent thing with many what Religion Mankind is of; so that, according to those Men, the Son of God did in vain descend from Heaven; and that grand Dispensation of the Gospel, and that Mystery of our Redemption, the Wisdom and Goodness of which the Blessed Angels do with Admiration adore, was to little purpose, and might have been as well spar'd, for that the Heathens are in as good a Condition as we. Nay, *Christ Crucify'd* is now become, as well as formerly, to some, a *Stumbling-Block*; to many, *Foolishness*, even the Subject of their Ridicule and Raillery. And these cannot but be look'd upon as Ominous presages of some heavy Judgments upon us; for as an ingenious Person doth singularly well observe, *Whenever a Country loses that Reverence that is due to Religion, and the Laws, we may safely pronounce that its Ruine is not very distant.*

*And as Contempt of Religion and the Laws is a sure mark of a declining Nation; so new Colonies and Societies of Men must soon fall to pieces, and dwindle to nothing, unless their Governours and Magistrates interpose, to season betimes the Minds of such a new People with a sence of Religion, and with good and vertuous Principles.*<sup>[39]</sup>

These are Sentiments, I know, quite different from the Politicks of some Men, But those who heartily believe God and his Providence, are firmly perswaded, that the Happiness and Well-being of any People does advance, or decline, in proportion to the Supports that are given, and the Regards that are paid to *True Religion*.

(xii) And I must with Gratitude acknowledge, that some such I have met with in the Prosecution of this Design, which I have engaged in for the *Plantations*, or else the *Expence*,

Disc. of the  
Trade of  
Eng. Part  
II, p. 265.

as well as the Fateigue, had been wholly insupportable. But as what has been hitherto done, does but let me into the View of so much more, which is still wanting to Propagate and Maintain Christianity in those Parts, so after that my Expectations of a more Publick Provision for this great Work have fail'd me, I must again renew my Applications to such Pious Persons who have a just Value of the Worth of their own, and others Souls. And if the following Discourse upon the Nature and Excellency of this kind of Charity above all others, shall contribute any thing to promote the Design, I shall obtain an End, to accomplish which I could be content to sacrifice my Life, with the Remainder of my small Fortunes; and those worthy Persons will doubtless find it upon their Accompt, when to be found a good Steward, to the Honour and Glory of God, of the Talents which He has given, will afford them those superlative Degrees of Joy, which are beyond the Imagination of us here below to conceive, and which therefore the following *Discourse* does not pretend so much as to shadow.

DAN. XII. 3.

*They that be wise shall shine as the  
brightness of the Firmament, and they  
that turn many to Righteousness, as  
the Stars for ever and ever.*

THIS, and the two preceding Verses are a Prophecy of the future State of the Church, at the two great Advents of our Saviour to it. In the *first* Verse is foretold, what dreadful Distresses and Difficulties it should struggle with. In the *second* and *third*, are declar'd, what inexpressible Rewards will Crown the Labours of Christ's Faithful Servants, especially of those who have been Instrumental in the Instruction and Conversion of Mankind. *They that be wise*, or Teachers, or Instructors, as some render it,

*shall shine as the, &c.* In my Enlargement upon which Words, I shall do these four things.

- (2) First, *I will shew you what is meant by turning many to Righteousness.*

Secondly, *Who they are that have, whose Duty yet it is, and who may still be said to turn many to Righteousness.*

Thirdly, *That it will be found one Day the highest pitch of Wisdom to have been Instrumental in this blessed Work.* Because,

Fourthly, and Lastly, *Such shall be the most gloriously Rewarded.* It is *they that shall shine as the brightness of the Firmament, and as the Stars for ever and ever.*

And, *First, I will shew what is meant by turning many to Righteousness.* Now *Righteousness*, in the strictest sence of the Word, does denote only one Vertue amongst the whole Train of Christian Graces, namely, Justice and Equity betwixt Man and Man. But in its more comprehensive Acceptation, (and so it is generally to be understood throughout the Scriptures) it does import no less than the whole of that Religion, which will render us accepted by God, and in which, if we be found, when we come to die, God will pass a favourable Sentence upon us at the Day of Judgment.

- (3) And such a Righteousness, as it is now fixt, and stated under the Gospel, consists in this, that in the first place we *Renounce the Devil and all his Works*, that is, abandon the Service of that Arch-Rebel, the Devil, and detest and forsake all his Works of Sin. He having himself most ungratefully Revolted from God, has not only carry'd whole Legions of fallen Angels into a cursed Rebellion against their Creator, but has drawn off the far greatest part of Mankind into the same wicked Apostacy with himself; insomuch, that divide the whole Earth into thirty Parts, it is computed by skilful Geographers, that nineteen of it are Inhabited by Idolaters, that is, Men ignorant of the true God; and in effect worshippers of Devils: Not to say what Idolatrous, and other destructive Heresies he has brought into Christendom it self, and even in those Churches of Christ where God is best known, the Chris-



tian Faith the best understood, and Christianity profess'd in its greatest Purity. It is a sorrowful Consideration, how much the Works of the Devil, Magick, Sorcery, Lying, Perjury, Uncleanness, Murder, Rapine, and Violence, and indeed, all manner of Wickedness, are constantly and openly committed and avow'd. And now a most considerable part of that Righteousness we are here upon consists in this, That we abandon the wicked Party of Satan's Adherents, either Foreign or Domestick; and that being lifted in the Service of the true God, Father, Son, and Holy Ghost, we give up our selves to his Government and Obedience. And this is that so material a part of Righteousness, call'd *Repentance from dead Works*, Heb. vi. 1.

A second part of this Righteousness is Faith, that is, the Knowledge and Belief of God in his Nature and Attributes, and a firm practical Belief of Christ the *only Begotten Son of God*, as the great Mediator betwixt God and Man, who, to that End, having took upon him our Nature, was Invested with the threefold Office of a *Prophet*, to Instruct us in the way to be Reconciled to God; of a *Priest*, to satisfy his Justice for all our past Offences; and of a *King*, to Conduct and Govern us; and finally, to Reward us for all our Services. *This, also is Life eternal*, or another part of that Righteousness for which we shall be Rewarded with Life Eternal, *Thus to know thee the only true God, and Jesus Christ, whom thou hast sent*, John xvii. 3.

A third is, to *Obey God's Holy Will and Commandments*, and to walk in the same all the Days of our Life, that is, having abandon'd the Service of Satan, and yielded our selves up to the Faith of Christ, the Completion of our Righteousness will be this, to live the remaining part of our Lives to the Honour of God, by paying him a faithful Obedience to all his most Just and Righteous Commands. And *Blessed are they who do his Commandments, for they only shall have right to the Tree of Life*, Rev. xxii. 14. Thus, in short, you

see the state of that Righteousness, upon the account of which we shall be justify'd and sav'd.

And now it will be easie to understand, what it is to *Turn many to Righteousness*. And in the highest and most exalted sence of the Phrase, it is to Reduce whole Provinces under the Obedience of God. It is to rescue that unhappy part of Mankind, which have for so many Ages past, labour'd under the Tyranny of Satan; it is to reduce them to the just and happy Government of their rightful Lord and Master Jesus Christ. It is to Instruct those Dark Corners of the Earth, in which the Light of the Gospel has not yet shone, or but very dimly: It is to enlighten them with a full and bright Knowledge of their Creator, Redeemer, and Sanctifier. And it is lastly, to render them obsequious Servants to a just and holy God, *whose Service is perfect freedom*:

- (6) It is, I say, to divest them of that Inhumanity, Savageness, and Brutality, whereby they are Beasts of Prey to each other, and to stamp upon their Souls that lovely Image of God, consisting in Knowledge, Faith, Love, and Purity, whereby they will become Angels, nay, God's, one to another. This is to *Turn many to Righteousness*, in the highest Sence of the Phrase: But in a Lower, yet a very Noble Sence, it is to be any ways Instrumental in the Instruction and Conversion of any Considerable number of Souls in any part of the World, as well within the Christian Pale as elsewhere: Within the Christian Pale, I say, where, God knows, there is still that Ignorance, Profaneness, and Immorality, which loudly *call for more Labourers into the Vineyard*, to carry on to Perfection the Information and Conversion of Christians. And in both these Senses.

Secondly, *Who they are who have heretofore, whose Duty yet it is, and who may still be said to Turn many to Righteousness*, is the second thing I propos'd to shew you. And here we are to consider, that as the Apostacy of Mankind from God began soon after the Creation, so God had his Ministers from the very beginning contesting with the

Powers of Darkness, and with all possible Application rescuing Mankind out of the *Snares of the Devil*, as *Abel*, *Seth*, *Enos*, and *Noah* before the Flood ; which last, for his eminent and painful, tho' unsuccessful Services in this great Work, was call'd the *Preacher of Righteousness*, 2 Pet. ii. 5.

Nor did either the Occasion for the like Preachers of Righteousness cease, even after the dreadful Destruction by an universal Deluge ; nor was God afterwards wanting to his own Honour, or the Good of Mankind, in sending his Prophets and Priests to be Preachers of Righteousness to a wicked World.

It was but very few Centuries after the Flood, that the whole Earth was again Revolted from God, and overspread with Wickedness ; and it was not without a constant Succession of Priests and Prophets, as well as of Mercies and Destructions, that the Divine Providence did secure one only Nation, the *Jews*, in their Allegiance to him. And yet even these his *peculiar People*, *This Holy Nation*, in process of Time, had so corrupted themselves, that *their very Righteousness was as filthy Rags*, Isai. lxiv. 6. And both their Principles and Morals were so far debas'd, and the most demure and precise amongst them, the Scribes and Pharisees so defective in both, that our Saviour told his Disciples, *Except their Righteousness should exceed the Righteousness of the Scribes and Pharisees, they should in no wise enter into the Kingdom of Heaven*, Matt. v. 20.

And now when the Defection of Mankind from God was become so Universal, that it was time for him, either utterly to root out from the face of the Earth, all the Inhabitants of it, or he had no other way but by some Miracle of Mercy to Reform it ; Then did the Divine Goodness, which always enclines him to the most Merciful part, choose to send an Ambassador Extraordinary to propose Terms of Reconciliation, and to invite Mankind home to God. And accordingly, *God, who at sundry Times, and in divers Manners, spake in time past unto the Fathers by the Prophets, did in these last*

*Days, (or in the last great Age of the World) speak unto us by his Son, whom he appointed Heir of all things, by whom also he made the World, Heb. i. 1, 2.*

- (9) And here, how without Wonder and Astonishment, can we behold, with what prodigious Zeal, Application, and Industry the Blessed Jesus set upon the great Work of Reforming Mankind. It was *his Meat and Drink to do the Will of him that sent him, and accordingly he continually went about doing Good, both to the Bodies and Souls of Men.* To their Bodies, by Healing them of all those manifold and mighty Distempers that had then invaded them: To their Souls, by Curing them of those most fatal Maladies of all, their Sins; to rid them of which, was so much the main and principal Design of his coming into the World, that from hence he was denominated a Saviour to it; *And they shall call his Name Jesus, for he shall heal his People from their Sins.* But the Original cause of all their Miseries, both Bodily and Spiritual, proceeding from the mischievous Enmity of Satan, he did with the utmost diligence pursue that Rebel, driving him out of the Bodies and Souls of Men; both which he had so universally Usurp'd, and did at that time so cruelly Tyrannize over.

- (10) And that he might at length be utterly dispospossess'd of all his Dominion, and that no Corner of the Earth might be left him to exercise his Tyranny upon, when the Blessed Jesus was leaving the World himself, in pursuance of that *Power which was given unto him in Heaven, and on Earth,* he Commission'd his Apostles to prosecute the glorious Conquest over the Devil, and all his Works, which he had begun, *commanding them to go, and disciple all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, and Teaching them to observe all things whatsoever he had commanded them, promising to be with them always, even unto the end of the World, Matt. xxviii. 18, 19, 20.* And so faithful were they in the Execution of their Trust, that they soon dispers'd themselves into the utmost parts of the

Universe, so that not an Age had past, till *their Sound went into all the Earth, and their Words unto the Ends of the World*, Rom. x. 18. And thus you see who they are that have heretofore *Turn'd many to Righteousness*.

But who those are, *whose Duty yet it is, and who may still be said to do the same*, remains to be consider'd, and may God enable us to find them out.

And, *First*, This is a Work incumbent upon every Christian Church and Nation; but ought to be the Concern and Care of none more than ours, and can never be more seasonably set upon than at such a juncture as this. I say, to consider, and assist in the best Methods of *Turning many to Righteousness*, ought to be the Care and Concern of every Christian Church and Nation; and this out of a grateful Return for that Blessed Light of the Gospel which has shown amongst them, by which Christians are, or may be, (if they suffer themselves to be regulated by the Rules of Christianity, which so directly tend to render both private Persons and publick Societies happy) by which Christians may be, I say, so much distinguish'd from the deplorable State of those Barbarous and Savage Nations, where Ignorance of the True God and Religion overspreads their Country. Nothing more naturally diffuses its self than Light, and how prodigiously ungrateful would it be for a People themselves enlighten'd, not to spread that to all Mankind which was given them to shew others, as well as themselves, the Way to God, and their Happiness!

But especially this is a Care and Concern incumbent upon such a Church and Nation as ours. A Church so pure in its Doctrine, and so Heavenly in its Worship, as in that respect is the fittest in the World to be the Model to the New Acquisitions which shall be gain'd to the Church of Christ. But, alas, that it should be ever said, that another Church, whose Religion is so sadly corrupted by *Paganish* Superstitions, should yet be ten thousand times more

- (12) Zealous, in Banishing Infidelity and Paganism out of the World than ours is!

And it is a Work in Gratitude due from such a Nation as this: A Nation so enrich'd by the Commerce and Commodities of so many Barbarous and Pagan Countries. Surely, *since we have in so plentiful a manner been made partakers of their Carnal Things, it is our Duty also to Minister to them in Spiritual things.*

And such a Work surely can never be more *Seasonably* promoted by any Church or Nation, than at such a juncture as this. What has made up so great a part of our Devotions, for some Years past, as our Thanksgivings for the little less than Miraculous Deliverances we have receiv'd, in the Preservation of our Religion and Liberties?

- And when had this our Preservation so glorious a Completion, as at this time? and so solemn an Acknowledgement paid to Heaven for it, as lately in this Place? But what fulsome Hypocrisie would it be to thank God with such seeming Devotion, for the Preservation of a Religion we do not in the least Value? or, How can we be thought to Value it at all, if when it is in our Power to extend the Christian Pale so far as we may, and to the bringing into it so many Thousand Souls, over whom we have an absolute Dominion, should we yet take no Care about it?
- (13)

*Secondly*, Those whose Duty it is in a more peculiar manner than others, to *Turn many to Righteousness*, are the Ministers of Religion; I say, in a more *peculiar Manner* than others; for we are not only ordained and separated for this Work, but the Instructing, Inlightning, and Informing of the World, which is the Foundation of all Righteousness, is peculiarly the Pastors Province. I do call the Instilling of Divine Knowledge into the Minds of Men, the *Foundation of all Religion*: For why? Knowledge of the true Nature of God, and of all the parts of that Religion which is to be paid him, is a necessary Guide and Director to all Virtuous

and Religious Practice, it being the same thing to the Soul, as the Eye is to the Body. Nor is Divine Knowledge necessary to Mens living Vertuously, only as it is a Guide and Director to us so to live, but it is requisite also, as it is the Principle and Reason whereon all virtuous and worthy Deeds are to be founded ; insomuch, that a thing which is otherwise well done, if it be not done *knowingly*, but ignorantly, will not be imputed by God, nor Man, as a vertuous and laudable Action. Nay, the chiefest of all Divine Graces, if it be not acted out of a through Knowledge of the Nature of God, and of true Religion, will e'en become, for want thereof, the Blackest of all Sins : as *Zeal*, when not guided by Knowledge, will easily be transported to Cruelty and Murther. What shall I say ? The want of thoroughly understanding the true Nature of God, and the Nature and Design of the Christian Religion, is the only Cause of all that Superstition which is in the World ; of Superstition I say, than which there is not a more grievous Malady that can possibly infect the Souls of Men, so as to render them more troublesome to themselves, more mischievous to the publick Good and Welfare of the Church, and to act more dishonourably and provoking to God. In short, it is Ignorance which is the Natural Parent of that Atheism and Infidelity so rife amongst Men ; and indeed, not only of that, but of all other Vices and Wickednesses whatsoever.

And now it is the great Duty of the Ministers of Religion, to remove from the Minds of Men that Ignorance of Divine things, which is the cause of all their Miscarriages, and to instill into them those Doctrines and Religious Principles which are the Fountain of all their farther Righteousness. This we are to attend upon, by *Catechizing*, and *Preaching*, and *Conference*, and whatever Methods can be thought most successful and effectual in the Instruction of Mankind ; and those who shall best instruct their People, shall most effectually *Turn many to Righteousness* : And therefore,

*Thirdly*, Those Persons will be reputed to have no small share in this Blessed Work, who have put the Ministers of God in a Capacity of so Instructing his People, by making a Provision for the Acquisition, Maintenance, and Propagation of Christian Knowledge. Such are those who have been the Founders of Churches, Schools, Colleges, and Libraries. And not here to speak of the Excellency of such Charities, which directly tending to the Everlasting Happiness of the Souls of Men, must be as far beyond what terminate only on this Mortal Life, as the Soul is more Excellent than the Body; and as an Eternal is to be preferred to a Temporal Felicity: But not to insist on this: The Advantage of being thus Instrumental in Turning many to Righteousness lies here, That it is not only in the present Generation, that such are thus serviceable to the Souls of Men, but in all Ages to come, and when they shall be long dead, they will yet speak, and so speak as to have (16) a Share in all the Conversions, which shall be made by Vertue, and through the Assistance of that Stock which they have laid up for the Promoting of Religion and Learning.

And especially, the Erecting of Libraries of necessary and useful Books in Divinity, is of all others a necessary Provision for the Propagation of Christian Knowledge. For why? *The Priests Lips should preserve Knowledge*, because *the People are to seek the Law at his Mouth*, Mal. ii. 7. And the Measures of Knowledge a Minister is to be Master of, must be necessarily such as shall enable him to give his People an entire View of the whole Scheme of Christian Doctrine in that Connexion, wherein one part of it depends upon another, and for want of which, the Generality of Christians are so ignorant of the true Nature and Design of Christianity. Farther, a Pastor must thoroughly understand the Nature, Terms, and Conditions of the Covenant of Grace, and the Nature of Christ's Mediation, through which it was obtain'd. More particular yet, he must be able clearly to explain, and fully to prove each Article



of his Christian Faith; many of which not being obvious to our Natural Reason, but capable of Proof only from the Scriptures, he must be well vers'd in the Language, and Manner of Speaking of the Holy Pen-Men, before they can be so explain'd and prov'd. And he must be able to state exactly the Nature and Extent of Christian Duties, which Knowledge depending upon a right Understanding of the Nature, and different Obligations of all those many sorts of Laws, Natural, Divine, and Humane, which regulate and direct our Duties. This is a part of Knowledge as extensive as it is necessary.

All which Premises being duly consider'd, and withall, that we cannot now work Miracles, and that *Inspiration* is no part of our Talent; but that we are left to the Ordinary means of Converting the World; *namely*, the Common Measures of God's Holy Spirit accompanying our hard Study: It must therefore clearly follow, that those Persons will be reputed to have no small share in this Blessed Work, who shall lay such a Foundation of Christian Knowledge, as without which, Humanely speaking, it is not possible the Pastors of Christ's Church should feed their Flock with necessary Instruction.

*Thirdly*, And now I am to shew you, *That it will be found one day the highest pitch of Wisdom to have been Instrumental in this Blessed Work of Turning many to Righteousness.* It is the part of Wisdom to propose to it self a Good End, and then to pursue it by due and proper Means. And proportionably, as the End is more or less excellent, and the Means more or less adapted to carry it on; in the same degree is a Man's Wisdom to be judg'd greater or less with relation to it. Now here the End is incomparably excellent, beyond any other that can be nam'd. For why? to *Turn many to Righteousness* is, in effect, to consult, and that in the highest Manner, the Honour and Glory of God, and the greatest Good and Happiness of Mankind, than which nothing can be thought of more Excellent. *To Turn many to Righteous-*

ness, you have also seen, is to dispossess Satan of an unrighteous Usurpation he has made upon God's Dominion over his own Creatures, and it is to reduce them under the Government of their Rightful Lord and Master. And can any thing be more glorious than such an Achievement? And it is so to rectify the corrupt and sinful Nature of Men, and to bring them under the Direction of such Laws, as alone can make them happy: And what is it to be a Benefactor, if this be not?

(19) Nor can any Means be more worthy and great, and better fitted to the Purposes propos'd, than those we have consider'd. For let the whole Nation, let the Clergy, and such as have Wealth and Substance, set heartily about it, and the Work is done.

This, in short, is to be *wise to Salvation*, and alas! what is the Wisdom of this World in comparison with this? What an Ideot is *David's Fool*, who when he might *make to himself Friends in Heaven of the Mammon of Unrighteousness, heaps up to himself Riches, not knowing who shall gather them?* And who is wholly solicitous to find out some one *from whom he might call his Lands after his own Name*, (fondly thinking, that by this means *his Houses shall continue for ever, and his Dwelling-Places to all Generations*). When by such Charities to the Souls of Men, as have been mentioned, he might provide that his Name be *written in the Book of Life*. Which brings me to the last thing propos'd; and shews, that to *Turn many to Righteousness* is the highest Wisdom, because that,

(20) Fourthly, *Such will be the most Gloriously rewarded*. Besides, the Proposing of a Good End, and the Prosecuting of it by due and proper Means, there is something yet farther wanting to compleat the Wisdom of our Actions, and that is, to do all in the Prospect of an excellent Reward. And here, as the End, *viz.* the Glory of God, and the Good of Mankind, is the most transcendently Glorious, and the Means propos'd in order to accomplish it, are what do most become Christians in their several Stations, and according to their

several Abilities; so the Reward that will Crown all this, is here in my Text spoke to be such, as is not in the power of Words to express a greater. *They that are wise shall shine as the Brightness of the Firmament, and they that turn many to Righteousness as the Stars for ever and ever.*

And indeed, as of all other Sinners, those will be the most exquisitely punish'd, who shall any ways corrupt and deprave the Principles and Manners of Mankind: So of all the Righteous Servants of God, those will be exalted to the highest degrees of Glory, who shall be most industrious in the Instruction and Conversion of Men.

*I say of all other Sinners, those will be the most exquisitely punish'd, who shall any ways corrupt and deprave the Principles and Manners of Mankind.* Such as do sow ill Principles, and do any ways discourage and discountenance Piety and Vertue, are said to *put a Stumbling-block, and to be an Occasion to fall in their Brother's way*, Rom. xiv. 13. And *wo to that Man* (saith our Saviour) *by whom the Offence cometh: For whoso shall offend one of the meanest of those that believe in him, it were better for him that a Milstone were hanged about his Neck, and that he were drowned in the depth of the Sea*, Matt. xviii. 6, 7. And a most emphatical Threatning this is to all those wicked Instruments of *Unrighteousness* abroad in the World, who make it their Business, and seem to be intent upon this very thing. It is sad enough to have one self done or acted wickedly: But whosoever shall not only *break*, tho' it be *one of the least Commandments*; but shall *teach Men so*, he shall be *called the least in the Kingdom of Heaven*, Matt. v. 19. that is, none at all: He shall be cast out of it, and punish'd as one of those who are the greatest Enemies to it. There is in the Words a vast deal more to be understood than is express'd, as is usual, both in the Sacred Writings, and in profane Authors; so that the Case of those Men is most dreadfully and desperately bad, who by profane, atheistical, and lewd Discourse, or whatever other *evil Com-*

- munications do corrupt good Principles and Manners.* But above all others, it is a dreadful thing to consider what will be the Doom of those Men, who by wicked Books, such as both *Atheists, Deists, Socinians*, and *Antinomians* do now, to the Reproach of our Church and Nation, daily publish amongst us.
- (22) It is dreadful, I say, to consider what will befall such in the End. What Evil of this Nature is done only by Discourse, is but transiently bad, and may ruine the Souls only of some few of their unfortunate Companions. But the wicked Principles which are propagated by Books are lasting Mischiefs, from whence, as from a *Pandora's Box*, fly out those Plagues and Mortal Diseases that can never be recall'd, and will spread Destruction and Ruine amongst the Souls of Men to the World's End.

- And indeed it is hard to say, what Measures of Repentance may be sufficient for these Men. The Repentance they must come to, or be everlastingly and immeasurably Undone, must be such as comes not under the ordinary Definitions given that great Condition of our Salvation. It is not a private Grief and Sorrow, nor barely an Amendment for the future, will be sufficient to reconcile such to God. But as the Dishonours done to the Great Creator, by their means, are never likely to end, but with the World; so the Reparations to be made for these kind of Affronts and Injuries to Christ's Kingdom must be by a Recantation as publick and lasting as the Nature of the Offence is.
- (23) And the exacting of such a Repentance as this, I must needs recommend to you, *my Brethren*, who are entring to-day into the *Ministry*, when-ever you are called to the Sick Bed of any notorious Atheist or Deist whatsoever. And this was the Resolution of a very eminent Bishop of our Church, in the Case of one of a considerable figure amongst them, after he had written his Book *de Veritate*. You are the Stewards of the Mysteries of God, so that you cannot, with Fidelity to your Great Master, dispence the Sacrament of Reconciliation to those, who have erected lasting Batteries against his Kingdom, till they themselves, by a like publick

Recantation, shall have pull'd them down with their own hands. So that you see the very Repentance of those, who shall *Turn many to Unrighteousness*, is a hard and fearful Discipline. And what then? How much beyond the common Measures will the Punishment of those amongst them be, who shall remain Impenitent? And indeed it is but reasonable to believe, that the Case will be vastly different betwixt those who have only in their own Persons transgress the Laws of God, and such who make a Party, and fight the Devil's Battels against Him. These Men must be supposed to be first at perfect Enmity with Him, and their whole Nature must be envenom'd against Him; and therefore it cannot be expected but that the *Fury of his Wrath*, and the very *Dregs of his Anger* will be poured out against such.

And now, if of all other Sinners those will be the most exquisitely punish'd, who shall any ways corrupt and deprave the Principles and Manners of Mankind; then, by parity of Reason, *of all the Righteous Serrants of God, those will be exalted to the highest degrees of Glory, who shall be most industrious in the Instruction and Conversion of Men; or shall lay the Foundation of Christian Knowledge, or Contribute toward the Promoting of it.* For this we need no other Testimony than that remarkable place of St. James v. 20. *Know, that he which converteth a Sinner from the Error of his Ways, shall save a Soul from Death, and shall cover a Multitude of Sins.* These Words speak such a Regard to the Charitable Endeavours of those who do any ways promote, or do Labour in the Instruction and Conversion of Sinners, that through the Merits and Satisfaction of Christ, (by which only it is that God becomes propitious to our best Performances) this kind of Charity will be had in no mean Consideration when God shall take Cognizance of our Sins and Failures. And if the Converting of one Sinner shall be so consider'd, what Glories will await those who *Turn many to Righteousness*? I cannot possibly express them in any higher Words than those of my Text, in which alone

there is a force and lustre, like to the Rewards themselves which they bespeak.

(26) And proportionably as the Assistances given to *Turn many to Righteousness* shall be most extensive and lasting; in the same measure we must suppose the degrees of Glory will be allotted to such Piety. And therefore, since, next to what the Apostles did by their personal Labours, and inspir'd Writings, to Convert Mankind to God, scarcely any thing can be thought of a more direct and immediate Tendency to the same Glorious and Blessed End, than to lay up those Magazines of Christian Knowledge on the Confines of Satan's Kingdom, out of which the Ministers of God's Word may be constantly supply'd, both with the Food of Souls, and with that Spiritual Armour wherewith they may carry on the War with Success, so as at length to drive that Arch-Rebel out of those vast Territories he now possesses: It will therefore follow, that those pious Persons will most effectually consult their future Happiness, and provide best for an Exalted Glory, who shall expend most in fixing Libraries of necessary and useful Books in Divinity, in order to the Instruction both of Minister and People. Such indeed cannot be said, by so doing, to hazard their Persons in the Converting of Mankind, and so may not be entitled thereby to the Reward of *Martyrs* and *Confessors*. But however, they may be much more instrumental in *Turning many to Righteousness*, even than those who actually labour in the Work it self; because that, in effect, it will be they who shall *Preach, Catechize, and Instruct* those Parts of the World, as well in future, as in the present Age. It is they will be the Fountain, we shall be only the Conduit-Pipes through which the Waters of Life will be convey'd to the People: And therefore, except we shall bestir our selves very much, they will far out-strip us in the Pursuit of Eternal Glory.

In short, Those who shall make such a lasting Provision for the Instruction and Conversion of any considerable part of

Mankind, may, in so doing, be very well look'd upon as a sort of *Apostles* to those Parts of the World. And if so, we may conclude a great deal concerning the Degrees of Glory where-with such shall be recompenc'd, from that Promise of our Saviour to his Apostles, *Matt. xix. 28. Verily, I say unto you, When the Son of Man shall sit on the Throne of his Glory, ye also shall sit upon Twelve Thrones, judging the Twelve Tribes of Israel:* For tho' we are not to conclude from these Words, that any besides the Twelve shall be exalted to the highest Degrees of Happiness, yet from hence we may clearly gather, that proportionably as Persons shall approach nearest to the Apostles in Evangelizing Mankind, they shall be placed nearer and nearer to them upon the several Ascents, to the highest Stations in the Kingdom of Heaven.

Not that I would lessen the Hopes of Glory to you, *my Brethren*, who shall labour in this Great and Glorious Work, of *Gaining Souls to God*. No, but rather give me leave, with the great Apostle to the Gentiles, *Rom. xi. 13. to magnifie to you your Office*, who are entring to-day upon the Sacred Ministry, and some of you in order to a Blessed Mission. And you have this Advantage of all other Professions of Men, that whereas others, by a due discharge of the Duties of their proper Calling, can only become Righteous themselves, you, in the due Exercise of your Ministry, will *Turn many to Righteousness*: So that whilst other Christians can expect only the common Rewards for well-doing, you may promise your selves, upon the Performance even of the ordinary Duties of your Function, to be extraordinarily recompenc'd. And the Reason is this, because the Good that you will do is doubly and trebly beneficial; for you will not only consult thereby your own Happiness, but will render your selves Benefactors to Mankind, and what is above all, will enlarge the Bounds of Christ's Kingdom.

I say you will render your selves Benefactors to Mankind. For why? the Religion you are to propagate and promote,

- is of such a Nature and Tendency, that were it heartily embrac'd, the most Wild and Savage of Men would become Innocent, Kind, and Sociable to one another; they would not hurt nor destroy in all the Holy Mountain. And it is Prophecy'd, that this will be the Fruits of Christianity, when *the Earth shall be full of the Knowledge of the Lord*, Isai. xi. 9. And you will also, by a diligent Application to the Duties of your proper Calling, pull down the
- (29) Kingdom of Satan, and enlarge the Bounds of Christ's Kingdom, or at least-wise encrease the Number of his faithful Subjects.

This will indeed engage you in great Conflicts with the Powers of Darkness; and the Difficulties and Oppositions they and their Agents, the wicked Men of the World, shall give you, will call forth all your Courage and Prudence to resist. But the greater are the Dangers and Difficulties, the more noble is the Vertue; and the greater the Vertue, the more glorious will be the Reward.

- And therefore I cannot forbear to bless that Providence which calls both you and me into the Service of those darker parts of the Church, where we shall have occasion to do more Good than here we could be able, to contest with greater Difficulties, and thereby to entitle our selves to the chiefest Rewards. For as bad as it is to be Ambitious after Earthly Honours, it is nobly Vertuous, and Christian-like, an Emulation to excell in the Favour of God, and in those Stations of Glory which he will bestow upon such as shall exert themselves in his Service. And to be Instrumental
- in bringing Light to them that sit in Darkness, and in the Shadow of Death*, whether we consider the Service, or the
- (30) Recompence, has enough in it to satisfie the most pious Ambition.

To conclude therefore in the Words of St. Paul, I Tim. vi. 12. *Fight the good Fight of Faith*, that is, maintain and propagate the Gospel against all Opposition, and live according to it; *lay hold on Eternal Life*, nay, strive to excell in



those Achievements that shall entitle you to the chiefest Glories of it; for this is that *whereunto you are called*, and are now to *profess this good Profession* at an Holy Ordination *before many Witnesses*.

*FINIS.*

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THE  
NECESSITY  
OF AN EARLY  
RELIGION  
BEING A  
SERMON

Preach'd the *5th.* of *May* Before The

HONOURABLE

ASSEMBLY OF

MARYLAND

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By *THOMAS BRAY* D. D.

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*ANNAPOLIS* Printed by Order of the  
ASSEMBLY By *Tho. Reading*, For *Evan Jones*  
Book-seller, *Anno Domini* 1700.

*May the 9th. 1700.*

ORDERED That Doctor BRAY be Returned Thanks for his Excellent SERMON on that Text, *Remember thy Creator in the days of thy youth &c.* And desire the same to be printed.

*THO: SMITHSON* SPEAKER.

A  
S E R M O N ,  
PREACHED BEFORE THE  
H O N O U R A B L E  
A S S E M B L Y ,  
O F  
M A R Y L A N D .

*May the 5th. 1700.*

Ecclesiastes the XII. Verse the I.

*Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them.*

**T**HIS Book of *Ecclesiastes* was wrote by *Soloman* in his elder Years (as is supposed by most Interpreters) as a Recantation, and Penitential, after he had spent the youthful part of his days in the fullest enjoyments of the things of this life. This Person had the largest Soul, and greatest share of understanding that ever was given to the Sons of Men. And as he had Wisdom to find out, so he had Power answerable to his Wisdom, to procure whatsoever could be delightful, and pleasing in this World. And being thus furnished with Wisdom and Power, he accordingly set himself to enquire, what was that *Good* for the Sons of Men, whiat might make them happy. And then at length upon a full Experience of all that this World can afford us, to make

- (2) us so, he gives us this testimony of it, that it is all but *vanity and vexation of spirit*; of a frail, empty, perishing and unsatisfying Nature; nay it is blended with much of sorrowful and vexatious mixtures, what—that this World can afford us. This he does in the six first *Chapters* to *Human Wisdom, Riches, Honours and Pleasures* the great things wherein most Men place their chiefest happiness. And then he proceeds, in the *six last Chapters* to let us know wherein our true and onely Felicity really does consist, and that he tells us is in this, that we *fear God, and keep his Commandments*, as that which will yield us solid Comfort and Satisfaction in this life, besides the joyful expectations it will give us in the next.

AND having done this he does then very affectionately address himself to young Persons in the words of my Text, that taking it upon his word and experience, the truth of what he had before said, as to the mere *vanity* of all Earthly Enjoyments, and the true satisfaction there is in the *fear of God*; they would not make it their whole business to pursue the empty Enjoyments of this World, which would certainly disappoint them; but betake themselves to an early Piety, so acceptable and well pleasing to their Maker, before Sickness and Old-Age force them, whether they will, or no, to make an unwilling, and a loathed Sacrifice of themselves to him. *Remember now &c.*

SO that these you see, are the kind Admonitions of a Charitable Person (who himself had once been sadly shipwreck'd in a gulf of sensuality & filthyness, they are his kind warnings to you that are younger Persons, to avoid the like Errors; But to betake your selves seriously to the necessary business of Religion betimes, and to make it your first, and earliest choice; to engage your selves in Gods service in your more *youthful, healthier, and active days*; and not to defer this weighty Affair till you are sick, or are broken by the infirmities of Old Age, when it is hardly to be expected that He should at all accept of so heartless, and languid a Service, as we can then pay him.

Now *Solomon* tho a great King, yet being withal a *Preacher*, as he pleases to stile himself *Chap. I. I.* it might be seasonable for him at any time to give so necessary and so important Instruction, as this in my Text. But especially it became him, after so dear an experience, as his own had been, of the *vanities*, and follies of youth; particularly to apply himself to them. And the case is in some measure the like with us at this time.

THERE is nothing which is more incumbent upon the Ministers of Gods Church at all times, than to form the principles, and manners of youth, as may appear from that Emphatical Charge of our Saviours to *St. Peter John 22. 15.* and in him to all other the Apostles, and Ministers in his Church. *Feed my lambs.* But now at this time especially, we of the Clergy in this Province, have more than an ordinary Call to apply our selves particularly to this Duty.

FOR why? It is now that the Patriots of this Country are giving that Establishment by Law to Religion amongst them; and with that Unanimity, and general Consent, which shews that it is no indifferent thing to them, And this they do so nobly express, In such words, as indeed deserve to be written (both for the perpetual Honour of this Province, and for a Memorandum to us of the Clergy, to what purposes we are establish'd) in *Letters of Gold, on Pillars of Marble.*

IT is for this End they declare they do this glorious Work, that their CHILDREN AND POSTERITY BEING PRESERVED IN THE UNITY OF THE CHURCH, FROM FACTION AND SCHISM, IN HONESTY AND CHARITY, MAY BECOME GOOD AND SOBER MEN, LOVING VIRTUE, FLYING VICE, THE RATIONAL CONSEQUENCE OF TRUE CHRISTIAN DOCTRINE. And sure then, If for this reason principally a Clergy are to be here establish'd; to this work therefore it is in a more especial manner, that they are call'd to exert their Labours, as a most important part of their Ministry.

Well! I can venture here to promise for all those my Brethren, over whom I preside, that with these terms they

- will heartily comply, and to answer those expectations every one of them shall make it his principal Care. And as the Call we have to this Duty is *extraordinary*, so the methods, which shall be taken, will be more than *common* to; so that not onely the Children shall be instructed in the Elements of Christianity, by learning their Catechism by heart; Together with some short explication of it; But the youth that are come up to years of Discretion, and who are therefore more capable to receive a more through knowledge in the Doctrines of the Christian Religion, and of their Covenant with [God] shall be taken care of by such a method of instruction in the way [of peculiar Conference, as will, I am perswaded, when try'd by them, be as well pleasing, as it will be found profitable to all of them.
- (4)

BUT then the execution of this grand part of the Ministers Duty will be impossible for them without the concurrence of those committed to their charge, respectively. The persons to be thus Catechis'd and instructed are of two sorts, *Children*, and *grown Youth*. The former are incapable of knowing the benefit of such instructions, so as to be induced of themselves to desire, or seek the means thereof; and those therefore must be brought, oblig'd, and if occasion shall be, must be ordered and made to come to be Catechised, by their respective Parents, and Masters, whose duty it is, with *Joshua*, to take care, *that they, and their house serve the Lord*. And I have great reason to hope that this charge will be duly performed by Parents and Masters throughout the Province, being the Chief persons in the several parts thereof, and whose example therefore will be sufficient to influence others, have so solemnly declar'd to the World, that the end wherefore they Establish Religion is, that their *Children* and *Posterity* may be train'd up in it.

THE great work will be to perswade *Youth of riper years* to yeild up themselves to the Tutelage, and Instruction of their respective Pastors, Since that Youth too commonly are vain, headstrong, and averse to serious Admonitions. But



besides that the methods which will be taken with them, shall be so free and familiar, as I dare say, would not be disagreeable to such as are most advanc'd in years; In order to prepare them to be more compliant with the perswasions therewith of their respective Pastors, I shall make it my present business to engage them especially to an early entertainment, and choice of Religion. In the management of which duty of theirs, I will endeavour by Gods Assistance, to do these two things.

1. *By way of explication I will shew them wherein the duty consists, and what it is to Remember our Creator.*

2. *By way of motive I will shew them how very advantageous it will be accordingly to Remember their Creator in the days of their youth; and on the other hand, how exceeding dangerous to defer it to the evil days, the days of sickness, or of old age; those days we our selves have no pleasure in.*

*AND. first, let us consider the duty, what it is to Remember our Creator.*

*AND to Remember our Creator* is of the number of those Scripture expressions, that do imply in the meaning of them, the whole Sum, and Substance of Religion. Thus to *know God*, to *believe in him*, to *fear him*, and to *love him*, do all of 'em import no less in Scripture many times, than to be entirely Religious; because that Knowledge, Faith, Fear, and Love are powerful, and active principles within us, influencing those who are possessed therewith, to be in the whole frame of their mind, and will, entirely Religious. And of the same nature is this expression also *Remember your Creator.* For,

1. To *Remember our Creator* does necessarily suppose a due knowledge of him, for that it is impossible to *remember*, or call to mind what we never had any knowledge of. Now Almighty God may be known by his Creatures both in his Nature and Attributes; and in his works of Creation, Providence, and of Grace; and in those excellent and gracious Laws which he has given to us to govern our Lives and Conversations in this World.

And in all these respects it ought to be the chief study of Mankind (whom above all inferiour Creatures he has made capable of such knowledge) thus to know him; especially it concerns Youth to furnish themselves with such knowledge of their Creator betimes, as it is ordered them, and as they are advised here in my Text. *Remember thy Creator, in the days of thy youth, &c.*

- AND now if we would know him as to his Nature and Attributes, what other is he, than the supreme Governour of the World, whose knowledge reaches to all things past, present, and to come; which pierces into the most secret Councils and Contrivances of our Hearts; and takes our thoughts in their first motions, even before we our selves have found them, whose Wisdom has allways in its Eye the best Ends, and does often bring about his wise Purposes by means most improbable to our seemings! whose Goodness permits him not to slave his Creatures with
- (6) rigorous, and unreasonable Impositions. (He commands, nor forces any to tear their Skins with their Nails, to cut their Flesh with their Knives, as the worshipers of *Baal* did. He is not so delighted with the reaking streams of Human Gore, that he would have us sacrifice our Sons, and Daughters to him) But his Commands are all Righteous, Just, and Reasonable; every way fittest for us as Rational Creatures to perform; and every way tending to perfect our Natures to the highest pitch of Happyness that Humanity can reach. As a Branch of his Goodness, we may justly add to his Patience, which we may with Amazement behold in the Repeated, Continu'd, and in the Numberless Provocations, Insolences, and Daring Wickednesses of a Profligate, Lewd and Atheistical World. But whose Justice we shall not onely see, but feel, feel in the utmost Severities and Strokes that long abus'd Mercies, that wearied, and tired Patience (tired with forbearing I mean) can lay on, If we will still remain Obstinate Rebels to his Laws. Not to speak of his Power, which is never wanting, to what his Will is to perform, or inflict.

Such is our *Creator* in his Nature, and Attributes ; such he is in himself, and such he will more manifestly appear to us if we shall but meditate upon his *glorious Works of Creation, Providence, and Grace*, and *Consider those Excellent and Gracious Laws he has given us to govern our Lives and Conversations in this World.*

**HIS Creation!** and Good God ! what astonishing Power was his ! which, with one Word of his Mouth could call forth out of Nothing, the whole frame of Nature which we behold ; this Earth which we now tread upon, and yonder Heavens also, which we hope ere long to mount into ! And what depth of Wisdom was that, which amongst the Millions of Creatures that he has given Being to, has not made one thing for nought, but all to serve some good End ; most of them at least serviceable to the use of Man, and he, to Serve and Glorify his Creator.

**WHAT** shall I say of his *Providence?* is not that Power, and Wisdom, and Goodness, and every thing which preserves us in Being, which protects us from Dangers, which provides for our Necessities, and which in a Thousand Instances we see, is careful of us, and bountiful unto us !

**IT** would take up more than our present time will afford, should I attempt to display his Power, and Wisdom, his Goodness, and Justice, and all his Attributes as they were manifested in his works of Grace, in that Stupendous Business of Man's Redemption. Oh how did *Mercy and Truth here meet together, how did Righteousness and Peace here kiss each other!* Mercy ! was ever Goodness like unto that, which passing by the fallen Race of Angels, should take us a desperately wicked, and Rebellious Generation into Favour again, on the reasonable conditions we would return to him ! Righteousness ! was ever Justice and Holyness so manifested, that nothing could atone for our sins less than the Blood of the Son of God ! But there would be no end of our Meditations should we once launch out into that Ocean of his Love, and Goodness, as they were seen in the Redemption

of us. To hasten therefore to the consideration of them as they were seen in his *Government and Laws*.

AND sure Graciousness, and Goodness were never known in any Governour, if not in God, who has not given us one Precept, but which either tends to the health of our Bodies, or the quiet of our Minds; to preserve Peace in societies, and Love in Neighbourhoods; and which does not some way or other tend both to perfect, and to render us like unto God here, and to make us happy with him hereafter.

AND so much for the first thing imply'd in this Duty, which is, to *Know our Creator*. To Remember our Creator does necessarily suppose a due knowledge of him; for that it is impossible to Remember, or call to mind what we never had any knowledge of. And what it is to know him, and the necessity of it, you have been now told.

II. AND having thus gain'd a Competent Knowledge of our Creator, of his Nature and Attributes; especially as manifested in his works, and in his Laws; It may be easily gathered what it is to *Remember our Creator thus known*. And what else pray can it be, than always to have a Sense of him in our Hearts and Souls, to have a due Regard to him, to set him always before our Eyes as thus known; and so demean, and deport ourselves in reference to him, as is suitable to him, and is fit for us?

- (8) TO Remember a Person is not barely to call him to Mind, or to think of him, but it imply's something more. Scripture Expressions are *heartly* Expressions, and tho' they are sometimes such as literally signify some Act of the Mind, yet generally they imply an equal share of the Will and Affections. And indeed such is this Phrase to *Remember our Creator* in vulgar and common Acceptation. If I were bid to Remember a Person Understanding and Wise, that sees what I do, and were present with me, I should take it as a caution to act Circumspectly, and carefully in his presence. If I were bid to Remember a good and kind Friend, I should take it as a prompting of me to be grateful to him, and to return

him Love and Thankfulness for all his Kindnesses. If I were bid to Remember a severe and upright Judge, I should take it as a warning to live so honestly, and uprightly as not to come under the severity of his Justice. And Lastly, if to Remember one of great and uncontrollable Power, as an Intimation not to offend him. And accordingly such must be the Importance of our Duty, and the Phrase expressing it, Remember thy Creator here in my Text. He being Infinite in Knowledge, what can it else imply but that we every where walk before him in Sincerity and Truth, as before one that seeth in secret? Being of unsearchable Wisdom, knowing both what is best for us, and what means are best to compass it, ten thousand times better than we can, what else can it mean, but that we entirely resign up ourselves to his disposals, and never murmur under any of his Dispensations? Being he is of abundant Goodness, Goodness that knows no bounds, but what his other Attributes necessarily give it; of such Goodness as to give us the best, and most easy Laws, to accept of such Obedience as we are able to pay him, and to recompence that little with Rewards so infinitely beyond the Merits of our Performances; when we are bid to Remember him, what else can it import, but that we love him to the intensest Degrees, and obey him with the exactest Observance, suitable Returns for such Love on his part? And Lastly, being of that unspotted Holyness that he cannot endure Sin, and of that inflexible Justice, that he will certainly punish it with the utmost degrees of Sorrow and Torture, if obstinately persisted in; what but that we with all imaginable Hast forsake our Sins, trembling lest his Wrath should overtake us and we should be found in them?

THIS is to Remember our Creator in reference to his Nature and Attributes. And so likewise in reference to his Works of Creation, Providence, and of Grace, and those Gracious and Excellent Laws he has given us. Since he hath made us, is the Author of our Being, and Well-being, and we

have nothing we can claim as our own, but live upon his Charity; to Remember him, what is it but that we live wholly to him, to his Honour, and Glory, and that we entirely serve him. Being he exercises a gracious Providence over us, Feeds and Maintains us, Cherishes and Preserves us, and we are beholden to him for all the Necessary's, Conveniencies, Accommodations, and Superfluities we enjoy: To Remember him, what is it, but that in subservience to his Providence, we only use an honest Diligence in our Respective Stations, and then without carking and thoughtfulness, as to the Event, refer the Success to him, resting contented, and satisfied, when matters fall not out according to our Designes, returning him our acknowledgments and thankfulness for whatever we have received? Being he has Redeemed us from the power of our Sins, and the Tyranny of Satan; from the former, by giving us of his Spirit to subdue our Lusts; from the latter, by paying down his own most precious Blood a Ransom for us; To Remember him, what is it, but to give up our selves to him as his purchas'd Possession, and to serve under his Banner against Sin and the Devil? And Lastly, being he as a most gracious Governour, has given us the most reasonable Laws; To Remember him, what is it, but that we render him a most chearful and willing Obedience to them.

THIS now is to Remember our Creator in reference to his Nature, his Works, and his Laws. And this brings me to my Second general Proposal, to shew you, *how advantageous it will be, accordingly to Remember your Creator in the days of your youth; and on the other hand, how exceeding dangerous to defer it to the evil day, the days of Sickness, or of old Age, those days we our selves have no pleasure in.*

AND First pray consider, how very advantageous it will be accordingly, as has been shew'd yon, to Remember your Creator in the days of your youth. A Young Devotee is the choice Favorite of Heaven. We see it in the beloved  
(10) Disciple *John*. He was a young Man, but being very Pious,

very Good, He was the Disciple who always lay in our Saviours Bosom, whom *Jesus loved*. *John 13. 23.*

AND he is the Favorite of Men too, He is his Parents Darling, the Hopes of his Family, the Admiration of all Men. A Regular, Pious, young Person, who hates a base Action, that injures no Man, would do good to all Men, breaks not his Parents Hearts by hearing of his lewd Pranks, his infamous Courses. He does not imbitter all the Comforts of their Life, so that the most plentiful Fortunes can afford them no Satisfaction: He does not cause 'em to wish with *Job*, that the *day would perish wherein such a Child was born, and the night in which it was said, there is a Man Child conceived*. He does not by his profuse prodigality, and riotous living dissipate those Fortunes, which his Ancestors Industry had got, and his Parents Care have preserved for him; but by his good Husbanding the Talent they have already given him, and the useful Employment thereof, to the doing good therewith to himself, and others, gives them to hope he will add to, not diminish from their Fortunes and Honour. Nor lastly, by his horrid Debaucheries does he make himself the Scorn and Contempt, the Hatred and Abhorrence of all that know him; but by his innocent, and useful Conversation, by his tender and merciful Disposition, is the Love and Admiration of all about him.

IT is certainly a most Lovely Object, a Young, Pious, and orderly Person, for as a great Man expresses it, "There is a peculiar kind of Grace, and Loveliness in the worthy and excellent Actions of Youth, early Habits of Vertue, like new Cloaths upon a young and comely Body, fit very gracefully upon a streight, and wellshap'd Mind, and do mightily become it."

NOR do Men barely love, but admire an early Vertue. For whether it be that great things are not ordinarily expected from Persons at that Age, or whether from the scarcity of such happy Instances (especially in such an Age as this, wherein our Youth are distinguished by their Immodesty, Profaneness, Irreverence

- (11) to God and Men, from other Persons) whatever may be the cause; so it is, that all Men do pay a peculiar Veneration to a young Person full fraught with Wisdom, Virtue, and Goodness. Whose Understanding is well furnish'd with useful Knowledge, whose Lips do utter nothing but wise and sober Discourse, whose Appetites are under Command, whose Passions are calm, whose Affections are orderly, and to Crown all, who is active and zealous in doing Good, and suppressing Mischief. It is hardly to be expressed the Veneration and Esteem such an one does receive from all sorts of Men. *Job* does incomparably well represent it in his own case; I shall therefore give it in his own words, Chap. 29. *Oh that I was as in the months past, Says he, as in the days of my youth; when the secret of God was upon my Tabernacle, Then when I went out through the Gate, through the City, when I prepared my Seat in the Street; the young Men saw me, and hid themselves; And the aged arose, and stood up; the Princes refrained talking, and laid their hands on their mouths, the Nobles held their peace, and their Tongue cleaved to the Roof of their Mouth, when the Ear heard me then it Blessed me, and when the Eye saw me, it gave witness to me. And wherefore all this? Why for his worthy Actions you will find, Because I delivered the poor that cry'd, and the Fatherless, and he that had none to help him. The Blessing of him that was ready to perish came upon me, and I caused the Widdows to sing for joy, I put on Righteousness and it clothed me, and Judgment was as a Robe and Diadem; I was Eyes to the blind, and Feet was I to the lame, I was a Father to the poor, and the Cause which I knew not, I searched out. And I brake the Jaws of the wicked, and pluck'd the spoil out of their Teeth. Then my glory was fresh in me, and my Bow was renewed in my hand. Unto me Men gave Ear, and waited, and kept silence at my Council; after my words they spake not again, and my speech drop'd upon them, and they waited for me as for the Rain. And they open'd their Mouth wide as for the latter Rain. If I laughed on them, they believed*



*it not, and the light of my Countenance they cast not down. I chose out their Way, and sat Chief, and dwelt as a King in the Army, as one that comforteth the Mourners.*

NOR are the worthy Deeds of a young Person more admir'd by others, than they are Laudable in themselves. For what a Glorious Scene is it to see a Youth besieged by powerful Temptations on every side, to acquit himself Bravely, and Resolutely to hold out against the most violent Assaults: To behold one in the Pride, and Flower of his Age, that is Courted by Pleasures, and Honours, by the Devil, and all the bewitching Vanities of this World, to reject all these, and to cleave steadfastly to God: Nay to frown upon all these Temptations, and to look down upon them with Indignation and Scorn, and to say, let those dote upon these things who know no better: Let them adore Sensual Pleasures, and Lying Vanities, who are Ignorant of the sincere, and solid Satisfactions of Religion and Vertue: Let them run into the Arms of Temptations, who can forget God, their Creator, their Preserver, and the Guide of their Youth: As for me, I will serve the Lord, and will imploy my whole time either innocently, or usefully, in serving God, and in doing Good to Men, who are made after the Image of God. Believe me Christians, neither *Solomon* in all his Glory, nor the *Alexanders*, nor *Cesars* in the midst of all their pompous Triumphs, were half so great as one of these; for if they had the Eyes, 'tis these have the Hearts of all beholders.

BUT alas! What is the Love, the Esteem, the Glory they receive from others, to the Silent but Sweet Applauses of their own Consciences? Those Happy Persons, who having prepossess'd their Minds betimes with those Principles of Goodness, which would never let them commit a base and unworthy Action, have never felt those venomous and painful Stings, those bitter and severe Remorses, which the wild, and unthinking Youth, have their perpetual Inmates on the account of those enormous Crimes, which their Lust and Revenge have instigated them to commit. It is not those

*whose Heart is sorrowful in the midst of Laughter, whose Countenance, like Belshazers, even in the midst of their Revels, Changes, and whose Thoughts are troubled, so that the Joynts of their Knees are loosed, and their Knees smite one against another ; and yet whose Ghastly Thoughts are so terrible to them alone, as to force them to that miserable Refuge of Company, and Excess, to silence the Clamours of their upbraiding Consciences, and to stupifie the Sense of their wounded Minds. What shall I say ? It is not those that in the day time start aside from every one they meet, as a Constable, and in the night dream of nothing but Gibbets and Halters ; that in the days of their Health,*

(13) *by their Oaths and Blasphemies, their Fornications and Adulteries, their Oppressions, and perhaps Murthers, are perpetually loading themselves with an intollerable weight of Guilt, and when the evil day cometh, when Sickness, and Adversities overtake them, have no Comforter they can fly unto. And who after all cannot but entertain those melancholy Susptions, that there may be yet an after Reckoning ; Those Devils, and that Hell, and that just God, who will adjudge 'em to both, out of the Belief of which they have all their Life, so vainly laboured to argue themselves. No, no, those happy Persons who have given to God the early possession of their Souls, are utter Strangers to those Gloomy Sorrows, those Hellish Miseries, that such Men do feel.*

NAY, but on the contrary, these Early Beginners in Religion, as they have not half that struggling with Flesh and Blood, which Men once accustomed to evil Courses do feel, before they can master their Corrupt Inclinations ; So when they have, for some time, habituated themselves to Vertuous, and Religious Performances ; these ways seem at length so easy, so agreeable, so natural to them, that they cannot so much as think of, they abhor the very thoughts of doing an ill thing ; So true it is, that *he who is born of God cannot sin, because he is born of God.* Nay but at length accordingly as they proceed from strength to strength, from one

degree of Grace to another, they arrive at length to such happy tempers, and have their Souls so exactly tun'd to Goodness, that they are unexpressible; the Satisfaction that such do feel in Religious Exercises, in Devotion, and doing good; So that with *David* they can say, *how sweet are thy words unto my tast, yea sweeter than hony to my mouth.* Psalm 119. 103. Such are the Advantages of *Remembring your Creator in the days of your youth.* It makes you the peculiar Favourites of God, it makes you the Darlings of Mankind withal, It procures you Love, and Esteem, and Honour amongst Men; and Lastly, it gives you a perpetual uninterrupted Peace and Pleasure in your own Minds.

BUT on the other side, it is hardly to be express'd, how exceeding dangerous it will be to defer this necessary work to the *Evil Day*, the Days of Sickness, or old Age, those Days we our selves have no Pleasure in. However it may appear in some measure (so far at least as to deter Youth from such fatal Delays) if they will please to consider.

1st. WHAT an intolerable Affront they offer to God, to Sacrifice the Choice of their Days to the service of the Devil; the World or their own Lusts; to think to put him off with the Refuse of their Time, the Years that themselves have no Pleasure in. 2dly, How extreamly difficult it will prove after a long, and accustomed Forgetfulness of their Maker, to recover any tolerable Sense of him: And 3dly, how utterly impossible it will be, by the ordinary methods of Grace (and Extraordinaries, of all Men such have least reason to expect) to Remember him to any purpose. And

I. Consider, what an intolerable Affront they offer to God, who Sacrifice the Choice of their Days, to the Service of the Devil, the World, and their own Lusts; and who think to put him off with the Refuse of their time, the Years that themselves have no Pleasure in.

AND indeed can any thing be more disparaging to God, than to think him so penurious of Friends, as to hold himself, and his Kingdom salable for the Refuse, and Reversion of

their Lives, who have Sacrificed the Principal part thereof to his Enemies, and their own Brutish Lusts, then onely ceasing to offend, when the Ability of offending is taken away from them? To think this, is doubtless unworthily to Esteem God a very cheap, and easy Master, that will be content, that may be put off with any thing. He did not appear so to the *Israelites*, He ordered *Deut. 15. 19. To sanctifie the Firstlings of their Flock unto the Lord their God, but if there were any Blemish therein, as if it were lame, or blind, he told them they should not Sacrifice it unto him.*

- AND can any of us expect then, when we are grown old, and decrepit, in the service of our Lusts, and of Satan his Enemy; can we think so slight of God, that he will be glad to receive us then? Hear what *Malachi* Says. chap. 7. 8. *If ye offer the blind for Sacrifice, is it not evil, and if ye offer the lame and sick, is it not evil? Offer it now unto thy Governour, will he be pleased with thee, or accept thy Person* Saith the Lord of Hosts. *Offer it to thy Governour?* What an intollerable Affront therefore is it to think to flatter the  
 (15) Majesty of Heaven, with what a mortal Man would scorn and despise? Nay, and I may add, consider whether you your selves would be so served. None of you would receive him as a Servant who is grown old, and useless, in the service of another Person. (You would sooner I am sure, turn off those who have spent their youthful Strength in your own Service) And now be you your selves Judges, whether it be not a Slight and Disparagement to God, very unworthy of him, to imagin that he will presently accept, as if he were oblig'd thereby, of a few, heartless and languishing Wishes, and Desires from us towards him, when we can serve his Enemies, Sin, the World, and the Devil no longer. But

II. This is not all, you had best further consider how extremly difficult it will prove after a long accustom'd Forgetfulness of your Maker, to recover any tolerable Sense of him. All Men who consider any thing will readily own it, that it is a most vile Indignity (such as no Prince that

is a mere Man would endure) we do put upon God, when we thus undervalue him; and but that they willingly persuade themselves that he is infinitely Good, they could have no hopes of Mercy after it. But 'his Mercies they do easily persuade themselves are so abundantly great, that tho' their Provocations have been never so many, yet if they take Care in time to Repent of their Sins, and Return from their evil Ways, God will mercifully accept them, as if they had never sin'd. And we will not dispute the difference at present, that will be made in those Mens Cases, who from the very Beginning have faithfully serv'd God; and those who in the latter part of their Lives onely, after infinite Dishonours done him, do yield themselves at last obedient to him. We will grant that even those who after a long Custom of sinning, do at last abominate, and forsake their Sins, shall be Gods Favourites too; but the Question is, how they shall be able to hate, and forsake those Sins they have so infinitely serv'd, and so closely adhered to heretofore. This mighty Change from one contrary Disposition to another, is not so easy as these Men may imagine. There are many difficulties you will certainly meet with, both in your selves and others, which will extreemly much obstruct it.

THAT which in our selves will obstruct it, will be the almost invincible Power of the contrary Habit and Custom. To Root out of our Hearts those Customs of sinning, which we have been long used to, is in the Language of Scripture, *to pluck out our Right Eyes, and to cut off our Right Hands*; Such Habits become so interwoven into our very Natures, that they become part of our selves, which we cannot easily offer violence to. And therefore does the Prophet make it almost an impossible thing to alter an evil Custom of sinning. *Can the Etheopian change his skin, or the Leopard his spots &c.?*

Besides it ought to be considered, that when Men do come to have a Conviction of the evil of Sin, and of the dismal Consequence of a continuance in it, and do make, to their own

seeming, most firm Resolutions to break off their Sins by Repentance, presently come in those Companions with them in Sin, and what by their Ridiculing of all Piety and Vertue, and what by the Scorns and Reproaches they with all the Witt that *Satan* can inspire them shall be cast upon Religion, they will at first stagger those former Resolutions, and at last utterly overturn them; insomuch that we many times see these sick-bed Penitents in their Relapses become *ten times more the Children of Hell than they were before.*

AND now, how shall such inveterate Habits of sinning, strengthened by the fallacious Sophistry of vile Wretches, be ever broken? By your own power you cannot do it, for that you found too weak at first, And Gods Grace you cannot well expect, for his Holy Spirit was so long Resisted, till it was quite withdrawn.

III. AND this is another Consideration which may well deter Youth from deferring till the latter Days the great Business of Religion, *viz.* how utterly impossible it will be by ordinary Methods of Grace, (and extraordinaries such of all Men have the least reason to expect) to Remember him to any purpose.

(17) AND yet this is the last Refuge of forlorn Sinners, and of such as Resolve upon taking their youthful Liberties. They think that God will violently interpose, and will save them whether they will or no. But how many Millions are mistaken, and never open their Eyes to see their mistake, till awakened by the Flames of Hell? How many are overtaken suddainly in the midst of their Sins, dying either in a Fever that takes away their Understandings, or an Apoplexy that deprives them in a Minute of their Sense? How many in a Duel, and how many in a fit of Drunkenness? No! it is not to be expected that when the various Talents of Gods Grace have been long abus'd, that he should still continue them to us. He promises indeed to those that have, or make use of the Talents they have, that more shall be given; But he does assuredly threaten, that from those who have not,

shall be taken away, even that which they have. And so God knows it often happens, that the Divine Patience is at length so worn out, that his Grace is wholly withdrawn from some Men; and they are given up to a Reprobate Sense as irrecoverably lost, and have in Effect the dreadful Sentence upon them, even before they go out of this World.

BUT do we not sometimes see Men Recover at last, by a Miracle of Grace? It is true, but as Miracles are very rare, and are never wrought but upon extraordinary Occasions, so are these Mens Conversion. It was to serve some Grand Purposes in the wise Government of the World, and must not ordinarily be depended upon. And pray by what extraordinary Methods of Grace is it we do sometimes see old, *inveterate* Sinners Recovered to a Sight and Sense of their Sins? Why by some terrible Blow to them in their Persons, or Families; by some dismal Calamities, and Losses in their Estates, or perhaps by some amazing Stroaks of Conscience. And is this advisable to put thy self into such a State, that the way to bring thee out of it, is to make thee a most miserable Creature? Can this be a Hopes to be depended upon, by one that values not a Course of Sin, but for the Pleasures of it? How contradictory are the Reasonings of such Men, who indulge themselves in a Course of Sin in their youthful Days, in hopes hereafter to be brought to a better Sense of it. The Sense they must hope to be brought to, will be but little differing from the Pangs of the Damn'd; the better way therefore will be by a timely Religion which has no Remorses following it, to prevent the necessity of such a sorrowful, and terrible Repentance, as will be requisite in such a Case.

AND now my dearly beloved Youth, let me beseech you in the Bowels of Jesus Christ, seriously to consider, and lay to Heart what I have now told you. Let me intreat you as you would not cast the vilest, the most provoking Contempt in the World upon your Maker, by preferring your foolish Lusts before him; as you would not render it extreamly

difficult hereafter to Remember him ; as you would not render it impossible for you without such Methods of Grace, as you of all Men would have least Reason to expect, as you would have little Reason to desire ; on the other hand ; as you would do the most pleasing, and acceptable thing to God ; as you would acquaint your selves with the Sweetness of an early Piety ; as you would ever Resist the unutterable Consolations of a timely Religion : Nay, and let me add ; as you would render your selves the Joy of your Parents, the Darling of your Country, the Hopes, the Eager Expectations of the next Age ; let me request you, let me conjure you, to *Remember your Creator in the days of your youth.*

- TO Remember him ! How I pray you ? Why as I told you before ; study to know him in his Nature and Attributes, in his works of Creation, Providence, and of Grace, and in those Excellent and Glorious Laws he has given us. And then forget not, neglect not to present him often to your Thoughts, as thus known. *Remember him* as a discerner of the Thoughts and Intents of your Hearts, and let this chase away thence all impure, and unchast Thoughts, all unrighteous, and revengeful Thoughts, all impious and ungodly Thoughts, that they have not the least entertainment there. Remember him as now sitting in Heaven, and Registering up in a Book all your Words ; and let this restrain the Exorbitances of an evil Tongue ; so that henceforth you may suffer no Oaths, nor Curses ; no Lies nor Slanders : no censuring, nor evil speaking, no Calumnies nor Detractions to be utter'd thence. Remember him next as a Holy and Righteous Judge that Eternally hates Sin and will infallibly
- (19) punish it, if not Repented of : And let this put a stop to all Acts of Immodesty and Intemperance, of Softness and Luxury, to all Acts of Wrong and Injury, Revenge and Cruelty, Contention and Strife, and lastly, to all Acts of Profaneness and Impiety. Lastly, Remember him as an infinitely good and gracious Governour that will Recompencc all your pains, and watchfulness, and diligence in serving



him, with Rewards ten thousand times beyond the merits of your deservings, and let this make you humble and self-denying, just and charitable, and peaceable; pious and devout, and resign'd; zealous Lovers of God, and constant Frequenters of his Worship, both in Prayers and Sacraments.

AND what good now is it that impedes this our Remembrance of our Creator? What but a dangerous World, which if we love to the neglect of better things, The love of the Father is not in us? What but a foolish transitory World, which believe me my Friends; nay believe not me but *Solomon*, who had the fullest experience of all it can afford us, and yet pronounces concerning it, *that it is all vanity, and vexation of spirit.*

Vain it is, for that it neither does, nor can perform what we expect from it; Vain, for that it promiseth satisfaction, but leaves us nothing but disappointment; Vain, for that a single Cross will imbitter all its Comforts; Vain, for that the longer we enjoy any Worldly Goods the more flat and insipid do they grow upon us; and Vain, in that its highest Enjoyments are inconstant and fickle. And as Vain, so Vexatious, for that its Crosses do generally exceed its Pleasures. And lastly, Vain, and Vexatious both, for that it can stand us in no stead at the hour of death, and the day of judgment, when we have the greatest need of Support and Comfort.

AT the hour of Death what support for Men to Remember their foul Frauds, their Revengeful Quarrels, their intemperate Riots, their lewd Companions, their profane Jests! At the day of Judgment, what Comfort to see the Books open'd, the sorrowful Remembrancer of all these?

BUT when you come to die, the Reflections that from your Youth upwards you have *Remembered your Creator*, this to Admiration will support and comfort you both. It will mitigate your Pains under the Tortures of the Stone, it will Refresh your Spirits in the flames of a Fever.

BUT this is not half; It will help you to look Death in the Face boldly; It will help you to welcome the stalking

Monster ; It will fill your Hearts with Joys unutterable ; Joys that will almost burst your Earthen Vessels ; Joys that are pure and Spiritual, Joys that are the Antepasts of Heaven ; *Joys such as Eye has not seen, nor Ear heard, nor hath ever entered our Hearts to conceive.*

NOR is this yet the thousandth part of the Benefit, the early Remembrance of your Creator will moreover yield you ; When in the great and terrible Day of the Lord, the Son of God shall appear from Heaven with an *Euge Bone Serve*, with a *Come ye Good and Faithful Servants, Enter into the Kingdom prepared for you* ; you shall immediately in Reward for such your early Remembrance, be translated into *Gods Presence where there is fulness of Joy, and be placed on his Right Hand, where there is Pleasures for evermore.*

FINIS.

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SEVERAL  
Circular Letters  
TO THE  
CLERGY  
of

MARY-LAND,

Subsequent to their late

VISITATION,

To enforce such

Resolutions as were taken therein.

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By THOMAS BRAY, D. D.

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*LONDON,*

Printed by *William Downing* in *Bartholomew-Close*  
near *West-Smithfield*, 1701.



## Circular Letter

*To the Clergy of Maryland, Enforcing the Duty, and by an easie Method, accompanied with a suitable Provision of Books, facilitating to them the Fundamental Work of Catechising.*

*Reverend Brethren,*

I Cannot without the greatest Esteem of, and Affection towards you, reflect upon the good Order of your Conferences, and the Unanimity with which you concurr'd to those Pious Resolutions that were made at your late Visitation : And so happy a beginning gives me good Grounds to hope the best things from you. The truth of it is, when I sit down and consider the several particular Methods of *Ministerial Instruction*, which you did then so chearfully come into, I am not able, upon the most mature Deliberation, to conceive, what can be wanting on your Parts, to render the People committed to your Charge, fully Edify'd in all things necessary to Salvation, but putting the Measures then Resolv'd upon vigorously into Execution, both as to *Catechizing*, *Preaching*, and *Private Exhortation* and *Admonition*.

Now, the first of your Resolutions refers to *Catechizing*, a part of your Ministry so exceedingly necessary in the *Church of Christ*, especially in an age so loose in its *Principles* as ours is, that enough cannot be said to inculcate that matter upon you. But I forbear here, having so largely spoken to it in my *Visitation Charge*: However, There is one consideration of such peculiar force to your selves in *Maryland*, that I must needs remind you thereof, to invigorate you in that Work, tho' I know the words themselves were so Emphatical, and the occasion of them must

be so fresh in your Mind, that it will not be easie for you to forget them.

- And was it so, that but a few Months ago, the whole Province were in that *Consternation*, on the account of their *Religion*, as did far exceed our Expectation? And did the *Patriots* of your *Country*, under such difficulties and discouragements, as I forbear to Name, renew its Establishment, and that too with such an *Unanimity* and *general Consent*, as shews it is no indifferent thing to them? And wherefore was it, that notwithstanding all, they would re-establish our Church, and provide for its Clergy amongst them? For this end they declare they did this glorious Work, THAT THEIR CHILDREN AND POSTERITY BEING PRESERVED IN THE UNITY OF THE CHURCH, FROM FACTION AND SCHISM, IN HONESTY AND CHARITY, MIGHT BECOME GOOD AND SOBER MEN, LOVING VERTUE, HATING VICE, THE RATIONAL CONSEQUENCE OF TRUE CHRISTIAN DOCTRINE. Words surely that deserve to be written
- (2) (both for the perpetual Honour of the Province, and for a Memorandum to you of the Clergy, to what purpose you are continued) In LETTERS of GOLD on PILLARS of MARBLE. It evidently appears hence, That the *Christian Education* of their *Youth*, is what those *Patriots* do chiefly expect from you. And surely then, if for this Reason principally, a Clergy have been there re-establish'd, so far as lies in their Power: In this Work therefore it is, That in a more especial manner, you are call'd to exert your Labours, as a most important part of your Ministry among them. And you are to conclude from hence, That you (of all the Clergy in the King's Dominions) have a more than ordinary Call to apply your selves particularly thereunto.

And to me it portends, that you will do something to purpose in this Grand part of your Ministry, that you have divided the *Catechumens* into several *Forms* and *Classes*, lower and higher, agreeable to their Improvements, and

their Years respectively. This is the Method of all Schools, in order to have their Scholars attain to Humane Learning; and this would be our Method in training up Youth to a thorough Understanding of the Christian Doctrine, were we half so zealous to have our Disciples become perfect Christians, as the generality are desirous to have them accomplish'd Scholars. In this latter Case Parents can be contented to have their Children Conn the Elements of Grammar with incredible torture of Mind, for several Years together, tho' for a long time with very little or no Understanding of those Rules, which, Parrot like, they can run over by rote. And when with repeated Explications their Minds begin to open, so as to apprehend in some measure the Meaning thereof, yet near a third part of Life is spent before any do arrive to a competent measure of real Knowledge. And how studious are Masters and Tutors to excel each other in bringing on the Youth whom they have undertaken to Instruct, through several *Forms* and *Classes*, till they shall go out of their Hands with the Character of good Scholars? And why now are not the like Pains taken by Youth, and the like Methods by the Ministers of Religion, to perfect them in the *Knowledge of Jesus Christ, and Him Crucify'd?* a Knowledge so Excellent in it self, that the Great and Learned St. Paul determined not to know any thing else save that, or in comparison with it; for in comparison with that, all besides was but Loss with him, *Phil.* 3. 8.

It is sorely to be feared, that we have much lower Sentiments of these Matters than we ought, or else we should be earnest, to the utmost Degrees of Importunity, with all Parents, to put their Children under such a Discipline as shall be necessary to acquire the Knowledge of these, the most important things. But I beseech you let this be no matter of Complaint against you. First possess your own Minds, and then the Peoples, that nothing in the whole World is of such consequence to them as the Knowledge of Christianity in those its *main*, its *Characteristick*, its *primo-*

- Essential Principles concerning the Nature, and Offices of Jesus Christ, his Redemption of, and Mediation for us; since this we are assured is Life Eternal, thus to know the only true God, and Jesus Christ whom he hath sent, Joh. 17. 3. And since for this the Apostle did not cease to pray for his Colossians, Col. 1. 9, 10. and that they should be FILLED with the Knowledge of God's Will in all Wisdom and Spiritual Understanding. Let them know, that to furnish them with such Knowledge is the very End of your Ministry; That God gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the Work of the Ministry, for the Edifying of the Body of Christ; till they all come in the Unity of THE*
- (3) **FAITH, AND OF THE KNOWLEDGE OF THE SON OF GOD,** *unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ. That henceforth they be no more Children, tossed to and fro, and carried about with every wind of Doctrine, by the slight of Men, and cunning Craftiness, whereby they lie in wait to deceive, Eph. 4. 11, 12, 13, 14. And finally, let them know, that the Way to arrive to a perfect Man, or to a Manly sense of things, and to a full Stature in Christian Knowledge, is to begin with the Principles of Religion, and then leaving the Principles of the Doctrine of Christ, to go on to Perfection, Heb. 6. 1.*

And when you have done what lies in you to possess the Peoples Minds with the Necessity of attaining to a full and perfect Understanding of the Way of their Salvation; then be sure, that for your own Parts you spare no Pains with them, and decline not those Methods, which are most proper to instruct them accordingly. Begin as with Scholars, in Teaching, or Hearing them repeat to you the Church Catechism, which contains the *Principles of the Doctrine of Christ*. Proceed next to make them get by heart some Exposition of the same, which is, to go on towards Perfection with them. And leave them not to themselves, till their Judgments shall be so ripen'd, as to be able in Words of their own, and not merely



in Terms, which they have learnt by Rote from others, to give a Reason of the Faith that is in them.

And to this purpose range all the *Children* and *Youth* of your Parishes, just as you would *Scholars*, into several Forms, agreeable to their several Improvements, and difference of Age. And this I do the more insist upon, because I am fully perswaded, that nothing does more obstruct and discourage both *Children*, and *Youth* from yielding themselves up to a thorough Discipline till they become *perfect* in the Knowledge of *Jesus Christ*, than a mixing the elder Youth with the meekest Children in the common ways of Catechising. It *Obstructs* the Childrens Progress, so as to make them think they have attained sufficiently, when they can barely recite by heart the Words of their Catechism, that they see the *grown Youth* of their Parish call'd out to do no more. And on the other side, it *Discourages* the *Youth* from yielding themselves to be Catechized, that they are accompanied with Children, which, as they apprehend, is a Disparagement to them. And both seeing that there is no progressive Motion, no *going on from Strength to Strength*, from one degree of Knowledge to another, are taught to think there is little in it, and utterly to slight *Catechising*.

But I need not insist, for indeed the *Catechetical* part digested by you, so much to my Satisfaction, that if you shall Marshal all the *Youth* within your respective Cures into those *Three Classes*, as was done by you in your late Visitation, and shall *Catechize* them accordingly, I shall then hope very soon to see the Children and Youth in *America*, as far exceed many amongst us here, as the Children of the poor *Vaudois*, which *Thuanus* speaks of, *Lib. 27.* do those in the Wealthier parts of the Christian World. And the *Religious Education* of Youth being a part of your *Duty* of such infinite consequence, as well to the Planting of *Christianity* with you, as the *Restauration* of it here now almost expiring amongst us, I conjure you by all that Love which the *Son of God* bore to the *Sons of Men*, when he descended from Heaven to teach and en-

lighten the ignorant and benighted World, and which Love he particularly expressed to such tender Ones; I conjure you by all this, to *Feed those Lambs*.

- (4) And that there may be no impossibility, incapacity, or any want of Means urg'd in excuse for any ones Omission in that part, I have provided you with such a quantity of Books adapted to those several Degrees of *Catechumens*, as will supply all the poorer Children, at leastwise, in your respective Cures; and will also take care of even those of better Condition, should their Parents be so Barbarous as to deny to provide them with necessary Books, rather than they shall want *Catechetical Instruction*.

For this I have found by Experience, even here at home, where any Expositions which may be thought necessary, are near at hand in comparison, being to be bought at the next Market Town; yet such is the indifference of Mankind to that which is good, that few or none will be at the Pains, no more than the Cost, to send for them. But if bought to their Hands, (and I could wish, that such as are of Ability in each Neighbourhood, or the Richer *Landlords*, in respect of their Tenants, would furnish each Parish with such Catechetical Sets of Books for the Use of the Children and Youth now growing up; for, I say, if such Books were either Bought to their Hands) or lodg'd with the Parish Clerk, of whom they might purchase them at an easie Rate, the Matter will be brought too home to them, for 'em easily to refuse to comply with the Ministers Entreaties to give themselves up to be Catechized. Now, the want of Books would be much more a matter of Excuse for both the Children and Youth in your Parts, where there are neither *Book-sellers* nor *Market-Towns*; and to take all manner of Excuse away, and to render so very necessary a Work, as *Catechetical Instruction*, to all the degrees of Easiness, practicable both to the *Catechist*, and the *Catechumens*, the Books themselves are provided both for you, and them, as is now said.

For the *first Class*, you have the *Church Catechism*, with a *Form of Morning and Evening Prayer for Children*: Also,

*a Grace before and after Meat. Together with some select Scriptures, declaring to Children and Servants, their Duty to Pastors, Parents, and Masters.* And of these I would have you give one to all the Poorer Families, and to Servants Quarters within your respective Cures, where there are Children; and to recommend it to the Wealthier Parents to buy for theirs. And after this, let it be your care to have the Children frequently call'd upon to repeat their *Catechism*, and recite their *Prayers* and *Scriptures*. Let this, I say, be done, either by your selves, when you shall visit those Families, or by others, whom you shall intrust to call them thus to account in your stead. And as you cannot think of such proper Persons for this purpose, as the Members of the *Religious Society* or superior *Class of Catechumens* within your Parishes, whom you will find very servicable to you in this, and many other good Offices within your Cures: So indeed, this part must be perform'd chiefly by some trusty Deputies, it being equally impossible, either that such small Children should be brought so many Miles to Church to be *Catechiz'd*, or that you should be continually visiting them at their Houses for that purpose, for which more than your whole time would be insufficient in such dilated Cures. And it may suffice, that you do this in Person only, when either a *Baptism*, or the *Visitation of the Sick*, or a *Funeral*, or any other occasion shall draw you out into any quarter of your Parishes. Where a competition between the several Duties of your *Pastoral Office* is such, that your time will be devoured by any one of them, to the Omission of others equally necessary, if you should give your selves up wholly to that, there is a necessity so far to dispense with the *Personal Execution* thereof, as to reserve a share for other parts of your *Function*: And this I know is too much your Case.

(5) The *Second Class* of *Catechumens* you have judiciously appointed to consist of Children between *Nine* and *Thirteen*; not that you are to tye up your selves so nicely between such *Periods*, that a Child either under the one, or beyond the

other, is always to be excluded that Institution which you judge most proper for such as are within that Compass: But because it is to be expected, that as well *Christian Children*, as those of the *Jews*, should by that time be able to give some Account or *Reason of the faith that is in them*. And it is of the greatest use to fix designs to certain *Periods*, which will cause such Expectations, that (generally speaking) things will answer within those terms. And as you have *Resolved*, with respect to this Rank of *Catechumens*, to have them Learn by heart some Exposition with *Scripture Proofs*, so I have accordingly sent you a sufficient number of that Kind.

*This Book is divided into four Parts, and subdivided into Fifty Two Lessons, one for every Sunday in the Year; in which are explained the peculiar Terms in Divinity; and in which are given the Elements of Christian Knowledge, both in the general Doctrine, and particular Articles of the Covenant of Grace.* And it is in this manner, I think, that your *Catechism* ought to be Expounded to young Children. For first, as to the terms in Divinity, *Theology* as well as all other *Sciences*, has some peculiar Expressions, which till understood, render any Discourse on Subjects of that Nature utterly unintelligible to either Hearers or Readers; and therefore the peculiar acceptations of such words, so often occurring in our Discourses of Religion, must be first Explain'd to the Youth, as we would have them be ever Edify'd from the *Desk*, or from the *Pulpit*. And such *Expositions* ought also to be so contrived, as to give the *Catechumens* a view of the Nature, Terms, and Conditions of their *Covenant with*  
 (6) *God*, for *Christianity* is no other than such a *Covenant*. And the whole Texture of our *Church Catechism* is, according to the *Analytical* and best *Method*, both a general and particular Instruction in that matter.

The *Third Class* of *Catechumens*, you would have to consist of *Youth* grown up to some Years, and these you are for treating with in a manner something more Manly than the meer Children of Thirteen. You would not oblige them to

get an *Exposition* by heart, but would recommend to them some proper Book to *Read*; but yet to read so attentively, and with such application of Mind, as to be so much Masters of its Sense, that in Conference and Discourse with you upon those Subjects, they might be able to give you Reason to conclude they understood what they have Read. And indeed, hereby you will both lead them to Exercise their own Judgments, a thing of singular use to them, and will also Treat them in such a manner (tho' it be in effect still but *Catechising*) as none will think themselves above.

And it is more over very judiciously *Resolved* by you, to advise them more particularly to read such a Book or Books, as shall more fully instruct them in the Nature, Terms, and Conditions of the *Covenant of Grace*. To understand and comprehend which thoroughly, is to know the whole Tenor of *Christianity*, and which, except it be conceived under such a *Scheme*, cannot (in my opinion) be so rightly and clearly apprehended. Besides, these your *Catechetical Conferences* with them are primarily design'd to prepare them with proper Knowledge, that if *Adult*, and not yet *Baptized* (of which there are so many in the *Plantations*) they may be lifted to God in *Baptism*; or if they have been already *Baptized*, that they may ratifie their *Baptismal Covenant* with God in the *Lord's Supper*. And therefore some more enlarged Discourse upon the Nature, Terms, and Conditions of their *Covenant with God*, such as shall farther explain, what through shortness might be left obscure in the former, must, I humbly conceive, be the most proper Book which at first you can recommend to them: And then other Discourses on *Faith*, or a *good Life*, such as you will find in the *Layman's Library*, when that former is fully imbib'd, may with greater advantage be propos'd afterwards. Well, I think it my Duty to furnish here also, such of your Disciples, at least, as cannot provide themselves; and therefore give you Commission to take of Mr. Jones at *Annapolis*, as many of the

*Short Discourses upon the Baptismal Covenant*, as you shall want for the poorer Youth, both Children and Servants.

And I order one Volume, of the *Catechetick Lectures* at large for the use of your selves, as well as them, in each Class respectively. The *short Discourses* are to be Read by them, and an Account thereof rendered to you : After which, a *Lecture* at large may be Read to them by your selves, as a more full Explanation of that whole matter than the former.

But why? you will say, the *Doctrine* of the *Covenant* so often Repeated? That according to this, through all the Degrees of *Catechumens*, there is no other difference in their Institution, than the very same things Taught, first in a short, and then afterwards with a more enlarg'd and copious Explanation. To which I answer, that truly I shall desire my *Plantation Disciples* may never understand the *Doctrine* of *Christianity* otherwise, than as a *Covenant of Grace*. And then as for their being Instructed in the same things first more generally, and afterwards more express and distinctly. This is like drawing at first the outward lines of a Picture, and filling it up afterwards with all the particular Lineaments and Features. And the like Method will, I hope, make here as compleat a Mind within, as the other an outward Visage. And it will indeed, in my apprehension, improve the Mind in Divine Knowledge, with an exact proportion to the growth of the natural Understanding; to have, as the *Exposition* explain the *Catechism*, so the *short Discourse* on the *Baptismal Covenant*, the *Exposition*, and the *Course of Lectures* explicate both. And I humbly conceive several distinct *Expositions* in a quite different *Scheme*, would rather confound than clear their apprehensions of *Divine Truths*; just as we observe in Schools, the often shifting of Boys from one School to another seldom makes any great Proficiency; whilst in keeping the Child to one, though a worse, he shall make some tolerable advance in Learning. The reason is, every new Method does little more than Erase out of the Mind what was imprest in the foregoing, but a gradual

Progress from one Degree of Knowledge to another, according to any one Series, will create a full and clear apprehension of things. So that, if as I have elsewhere said, you shall your selves deliver to the *Catechumens* an *Exposition* more expatiated and large on the Point on which they have been Reading before, but to the very same purpose, only more copiously explaining the *Doctrine*, this will let yet a clearer Light into their understanding of these *Divine Truths*. And by this way of giving them *Line upon Line, and Precept upon Precept*, they will at length arrive to a full comprehension of that which is indeed the whole *Doctrine of Salvation*, the *Covenant of Grace*.

But the greatest difficulty will be to bring the *Youth* to meet you to these Purposes, which is so much their greatest Good, that nothing in the World is of that Consequence to them. And therefore, because that *Youth*, when once they advance towards the State of *Manhood*, will soon outgrow your *Tuition*, it is necessary that you begin with them first.

- (7) And, I beseech you, with all Expedition, to form out of such amongst them in your Parishes respectively, as are grown up to Years of Discretion, a *Class* or *Society* of *Catechumens*, whom I would have you to Instruct, and Direct, according to the Methods which you will find I have laid down at large in the *Preface to my Discourse on the Baptismal Covenant*, the Book they are to Read, Digest, and give you an Account of, to which I refer you. I call these your Young Disciples, indifferently, a *Religious Society*, or a *Class of Catechumens*. But since too many have such groundless Prejudices, (and it is indeed an amazing thing to consider, how far some pitiful Prejudices do, in many Cases, pervert the Minds of many wise and good Men from approving, or countenancing the best Designs) I say, since many are prejudiced against the word *Societies*, add thereto the word *Catechetical*, being the Ancient Term of the *Church of Christ*, to signify the Meetings of these your Disciples, and I know not then how any can except

against them; for I am sure no good Man can gain-say, or oppose the *Thing*. For,

*FIRST*, It is most indispensably your Duty to call Young People together, and to give them proper and suitable Instructions, their Youthful Years being the very Critical time of engaging them firmly to God; for if left to themselves at that Age, it is very great odds, but their natural Propensity to Evil, which is then in the Hight, and the Allurements of bad Company, which are then most Engaging, will first enter them, and afterwards bind them close in the Service of the *Devil*, the *World*, and the *Flesh*. And let any of you, as you are the Ministers of Christ, and will answer it at the dreadful Tribunal, take heed how you let them alone then to themselves to become the Slaves of Satan.

*SECONDLY*, It is highly expedient, that you should, for their better Conduct, put them under some *prudential Rules*. And I do recommend to you, for that purpose, those which you will find in the *Short View of the Religious Societies in and about London*, herewith sent you, wherein you will see, that those here in *England* have form'd to themselves such Rules as deserve our highest Approbation: And, with some little Alterations, agreeable to the Circumstances of your parts, you may regulate the matter with reference to the *Catechetical Societies* (for such the *Religious Societies* ought all to be, more especially) with you in the *Plantations*.

*THIRDLY*, I do assert, That every Parochial Minister ought to be often present with them at their Meetings, to Instruct, and to direct them what they are to read; to examine them, in order to know their Improvements, to take care they do not warp toward Error or Schism, and to prevent Seducers from coming amongst them.

The Danger of the two latter, I know is all that those who are the most prejudic'd, have to suggest against such *Societies of Youth*. But whose fault is it, if their Clergy



come not near them, tho' it should be so, that they either warp of themselves, or are seduc'd by others of a contrary Perswasion?

Nay, why then, with greater Reason, should not every *Parochial Minister* be always present with, and preside at their Religious Conferences? This, My Reverend Brethren, I do conjure you to do; and as I lay my Heart upon no one thing so much, as your forming these *Catechetical Societies* within your respective Cures, as the only means to train up a better Generation, than the wretched one now in being; so having found the extent of your Parishes to be vastly too large to have all such Youth meet you at one Place, whether at the Church, or elsewhere, I desire you to quarter out your larger Parishes into as many Districts as you shall find necessary for their convenient Meeting together, and to appoint so many several Days and Places for 'em to meet you (every Sunday in the Afternoon at Church, being always one of your Days and Places;) and this, if you shall do, tho' I have seem'd in the following Catalogue to provide only Books for one, or two *Classes* in each of your Parishes, yet you shall not want the like Number of Books for as many *Catechetical Societies* as you shall be able to raise. And the Good God, to the Terror of Satan, and all his Adherents, succeed you in these your Labours, and Endeavours.

To Second you in which, I have sent you a *Pastoral Letter*, *persuading Youth both to an early Entertainment of Religion; and, in order to that, to put themselves under the Conduct of their respective Ministers.* And as I would have you to give these Letters into the Hands of the most serious Youth in your Parishes; and such as are likeliest to be influenc'd by them, in order to form them into such a *Class* or *Society of Catechumens*; so I beseech you to apply to them to this purpose by these Letters, with all possible Expedition, least that any one of these poor Souls, for want of your securing him to God betimes, be pre-engaged to the *Powers of Darkness.*

And because I am absolutely of your Opinion, that could you procure some skilful Person in the Country, to teach your *Catechumens* to sing the Psalms Artificially, as set to the most approved Tunes (and Mr. *N.*—*S.* and Mr. *T.*—*P.*<sup>[40]</sup> being both skilful in Church-Musick, will soon train up one or two Masters for the purpose) the Entertainments of *Psalmody*, especially according to the *Latter Versions*, would wonderfully invite the Young People both to enter into a *Catechetical Society*, and would charm them into a constant attendance on it: I would therefore have you make it part of your Business at those Meetings of the Youth, to have them first taught to Sing by Note, and then afterwards, I would have you both open, and close up your *Catechetical Conferences* with a Psalm. This is, with *St. Paul*, to *Catch them by Guile*; and I am sure will be an *innocent* and *unsinful pious Fraud*. And as for the Psalms themselves, you have a sufficient *Delectus* for your purpose to begin with, at the End of the *Baptismal Covenant*. And I will take care to send you a more compleat Collection afterwards.

And now, when you have gain'd a *Society* of the best dispos'd *Youth* in your Parishes, when you have brought them to a love and liking of, and to take a sensible delight and pleasure in the *Religious Exercises* with which you entertain them: Nay, and when you have brought them thus to a *willing Dependance* upon you, so as to give themselves up *cheerfully* to your *Instruction* in all things; what a *Blessed Opportunity* is put into your hands of giving them to understand the *Right Use*, the *Reason*, the *Excellency* of all the *Parts* and *Devotions* in their *Common-prayers*, than which I know not any instance of *Ministerial Instruction* of more consequence to the *Glory of God*, more befitting your *Function*, and more wanted at this day amongst the *Common people*.

I say, of such consequence to the *Glory of God*; For why? Of all the parts of *Religion*, as I have elsewhere observ'd, there is none does so immediately and directly point towards God, as *publick Worship*, and in the due performance of

(9) which, the Glory of God is so much concern'd. This is that Homage the *Creature* pays to the *Creator*; and when it is Solemnly and awfully done, God is glorify'd in the Eyes of Men; than which, what can be more reasonable and necessary? And when it is slightly or irreverently paid, God is publickly to the World, and in his own Presence affronted; than which what can be more provoking to his Divine Majesty? And to take care that God is duly and decently Worship'd, is your peculiar Province, and a matter too which does infinitely concern Persons of your *Function*. It is you that preside in *Religious Assemblies*, and the good Conduct of that affair is wholly under you. It is you alone can Reprove there the disorderly and Indevout; and as you will approve your Selves for your Zeal in your great Masters Service, you will by no means endure there any Irregularity and Levity, but will most diligently instruct all your People so to demean themselves both in Body and Mind, as becomes such mean Creatures in the Presence of so great a God.

And yet, what is there wherein the generality of the Common-People do want Instruction more than in this very Case of paying their Worship to him with a due Solemnity, Reverence, and Devotion? It is really enough to disturb the Spirits of any serious Christian, to observe with what indifferency, carelessness, unconcernedness, so as to betray the no manner of Devotion in the Heart, the generality do demean themselves in the most Solemn parts of God's Service. But this great Evil, so much the Scandal and Offence of Pious Minds, (and I wish I could not say of the *Reformation*) as it does in a great Measure proceed from Ignorance in the Nature, and Reason of the Offices; so it would soon be Removed, were there but Twenty in each Congregation of the best disposed *Youth*, well Instructed in their *Common-Prayer*, and directed how to make their *Responses* with a Grave, Solemn Tone, proceeding from a Devout and Pious heart. Example does as much influence in this, as in any other Case; and a well regulated Service appears so

Venerable and Becoming, that the whole Congregation will insensibly slide into the Immitation of those who render it such. Now, that you should take the opportunity, when you shall have gain'd a *Catechetical Society* of *Youth* to meet you in order to Receive your Spiritual Council and Advice, more particularly to Instruct them well in the Use and Reason of the *Liturgy*, is what I have formerly urged in the Preface to my *Discourse on the Baptismal Covenant*. And that I reiterate the same Advice here, is because I think it a point of the greatest Importance to the Glory of God, and the Service of Men's Souls, that we Worship him aright. And that you may have no obstruction in the Regulation of this Matter, for want of Books, I have sent *Common-prayers* for you to *Lend* to the poorer *Youth*. And that they may be duly directed in so material a part, I have sent you to *Lend* also to the *Catechumens* that most Approved *Rationale* on our Service, Dr. Beveridge's<sup>[40a]</sup> *Sermon on the Use and Excellency of the Common-prayer*.

- The last Resolution you have taken under this Head of *Catechising*, was, that so soon as you shall have duly prepared some of the *Superior Class* of *Catechumens* for the *Holy Sacrament*, so as not to fail of a sufficient number of *Communicants*, you would thence forwards have *Monthly Sacraments* in your respective Churches. And without doubt, the Minister who shall be able to form out of the *Youth* of his Parish, such a *Society*, as we are now speaking of, need never want Company at a *Monthly*, or more frequent *Sacraments*. When therefore you shall have train'd up a considerable number of the *Youth* of your Parish, to a very good pitch of knowledge in the Nature, Terms, and Conditions, and in whatever else pertains to that *Covenant*, which in that
- (10) *Ordinance* they are to ratifie and renew with God; and shall withall have Season'd them by your *Religious Discourses* with 'em, and *Pious Directions* given them, with such Vertues and Graces, as must qualifie them to be worthy *Communicants*; immediately upon that, I beseech you to appoint

your *Monthly Sacraments*, and to make it your special care to have all the *Catechumens* of the *Superior Class*, constantly, as well as worthily to partake in that *Holy Ordinance*.

Hereby your Youth will be happily pre-engaged in the Service of God. And from them, you will be always sure to have Guests at the Lord's-Table. And if you can instruct and prepare some of the poorer *Negroes* so far, as that they may joyn in *Communion* with you at the *Supper of our Lord*, (as our Brother Mr. C . . . *ch*<sup>[41]</sup> has so worthily done) methinks the Diversity of Complections will add a Beauty to the Spiritual Entertainment: And it may rejoyce our very Hearts to behold Minds so enlighten'd, in Bodies so Dark.

Our Blessed Saviour gave it as a Sign of the *Messias's* being come amongst the *Jews*, That *the Poor had the Gospel Preached unto them*. And sure our *Americans* may have Reason then to look upon your *Mission* as from God, when they shall behold you Labouring to improve the Minds of the meanest of them with the precious Truths of *Religion*.

The remaining part of your *Visitation Acts* relates to *Preaching*, to *private Application*, and to such Methods of *Discipline*, as are most necessary to be maintained among your selves.

And I shall, at my first Leisure, reflect likewise upon those Parts successively, in the same manner as here. I say, in the same manner as here; for I shall not offer to *lay heavy Burthens upon you, and not touch them with one of My Fingers*, but as with Relation to the Catechizing of all the degrees of Youth, Care shall be taken to furnish you with *Catechisms* and *Expositions* for them; so with reference to the two remaining Parts, I shall industriously endeavour to provide you with such necessary helps, as I can possibly procure, that so there may be no want of means to any of you to Execute the most difficult of all your *Resolutions*, and nothing to urge in Excuse as to the impracticableness of any one of those Particulars, you have so well, so much

becoming your Function, *Resolved* upon ; For this you may assure your selves, that I am in the Lord Jesus Christ,

London, *March*  
*the 1st. 1700.*

Reverend Sirs,

*Your most Affectionate Brother,*  
*and Faithful Fellow-Labourer,*

Thomas Bray.

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A  
COURSE  
OF  
CATECHISING  
To be Observed in the  
PLANTATIONS.

*Consisting of Books more particularly fitted for the Use of the Three several Classes of CATECHUMENS there, in order to Season the growing Generation with the Principles of Piety and Virtue: Pursuant to the Resolutions made to that purpose the Second Day of the Visitation in MARY-LAND, MAY the 24th, 1700.*

- I. For the First Class of Catechumens, consisting of Children under the Age of Nine,

**T***he Church Catechism: with a Form of Morning and Evening Prayer for Children. And a Grace before and after Meat. Together with some select Scriptures, declaring the Duty of Children, and Servants, to their Pastors, Parents, and Masters. . . . . 20*

*These to be given to so many as will make a Class.*

- II. For the Second Class of Catechumens,

*An Exposition of the Church Catechism, with Scripture Proofs, fitted for the second Class of Catechumens in the Plantations: Divided into four Parts; and subdivided into 52 Lessons, one for every Sunday in the Year: In which are explain'd the peculiar Terms in Divinity; And in which are given the Elements of Christian Knowledge,*

both in the General Doctrine, and particular Articles of the Covenant of Grace. . . . . 20

*These to be lent to so many as will make a Class.*

- (12) III. For the *Third Class*; or the Society of Catechumens, to be fitted for the Blessed Sacrament, either of Baptism, if Adult; or the Lord's-Supper, if formerly Baptiz'd. Preparative to the Forming, and Engaging of which *Catechetical Society*,

1. *A Pastoral Letter* from a Minister, address'd to the Young Persons of his Parish, shewing them the Necessity and Advantage of an early Religion; in order to perswade the Youth of each Parish in the Plantations to enter into Religious Societies of Catechumens, under the Conduct of their respective Ministers. . . . . 20

*These to be put into the Hands of the most serious Youth in a Parish, in order to form them into such a Class, or Catechetical Society.*

And to which is added, the better to engage them to meet at such *Catechetical Conferences*, as well as to promote so Heavenly a part of *Divine Worship*, as *Psalmody* in it self really is,

2. *A Collection of proper Psalms out of the late Versions, with Festival and Sacramental Hymns*, sufficient to be Sung in Families, Schools, and Churches. And Set to the most approved Tunes which are in use. . . . . 20

*These to be sung both at the beginning and end of the Conference.*

And then for the proper Instruction of these Persons,

3. *A Short Discourse on the Doctrine of our Baptismal Covenant*, proper to be read by all Young Persons, in order to their understanding the whole Frame and Tenor of the Christian Religion; and to their being duly prepared for Confirmation; with Devotions preparatory to that Apostolick and Useful Ordinance. . . . . 20

4. *A Course of Lectures upon the Church-Catechism.* These



to be Read by some one at the <i>Catechetical Conference</i> , more fully to Explain the whole Matter before Read, or Discourt upon. . . . .	20
5. <i>Common Prayers</i> . . . . .	20
6. <i>Dr. Beveridge's Sermon on the Use and Excellency of the Common-Prayer</i> . . . . .	20

*These to be Lent to the Youth in the superior Class of Catechumens, during the time they shall attend upon their Catechetical Conferences, That they may be then thoroughly directed, by the Ministers respectively, in the Use of the Common-Prayer; pursuant to what has been propos'd in that Matter, in the Preface to the Discourse on the Baptismal Covenant, and has been here again urg'd in this Letter.*

The End of the First Letter.

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## Circular Letter,

*To the Clergy of Mary-Land, relating to the great Duty of Preaching, more especially to the supplying the Deficiency thereof, during the present paucity of Ministers, by Lending, or Dispersing of Good Books:*

*Reverend Brethren,*

SEEING that the Affairs which I am here agitating for the Church of *Mary-Land*, and your selves now Labouring in its Ministry, are likely to retard my Return amongst you for some time, I thought it requisite, to the more effectual Execution of those good Resolutions made by you at my late Visitation, to Depute certain Persons of Experience amongst you, to call you together at the appointed times, to visit Parochially your selves, your Libraries, and your Churches, and to Communicate to you, from time to time, such Instructions as by virtue of my Lord of *London's* Commission to my self, or from his more particular Commands, I shall see Reason to transmit unto you; and I desire you will pay that Deference and Respect to them, as I might expect to my self, were I Personally amongst you; for this you may take as a certain Rule, that according to the due value you shall modestly and discreetly put upon your own Function, others will esteem it; and if you would have *no one despise* you, you your selves must Revere such of your Order as are in any degree placed over you.

I am first to acquaint you, that the Acts and Proceedings of our late Visitation were well approv'd of by our Right Reverend Diocesan, and other our Superiors here; and being they contain those Rules which are to be the Measures of

your future Conduct through all the parts of your Ministry, I have Printed them, and sent each of you a Copy, that you might have always before your Eyes that which you are to put into daily Practice.

I. And as the first Resolutions did refer to Catechizing, so I have not only transmitted, together with the ACTS OF VISITATION, my *Circular Letter* upon that Subject; but, as well to enable you to put every thing, then resolv'd upon, with respect to the three *Classes of Catechumens*, into Practice, as to enforce, by an earnest Exhortation, your Diligence in that matter, I have sent you a sufficient Number of *Catechisms* and *Expositions* for all those Ranks and Degrees of Children and Youth. And I do here Reiterate my Entreaties to you, that you would exert your Labours in this part of

2) Instructing the Youth, as that which is not only a prime part of your Ministry, but what you are most likely to find your Accounts from, and your Pains thereby answered with Success.

II. The next Head of Resolutions then taken, related to a *Regular Scheme* of Preaching; and for the more full Direction in this, I would now have transmitted to you my VISITATION CHARGE wherein was given a Series of Doctrin, according to which, I think, you will most fully and clearly inform your Auditors in all things necessary to Salvation. But the other Services for your Church, wherein I have been entirely taken up ever since I return'd for *England*, has made it impossible for me as yet, to set in due order to be Printed, what I then deliver'd to you. Besides, it being my fixt Resolution to require nothing from you, without providing you with the means of performing it; I think it not amiss to suspend that part, till such time as I shall send you a further Supply to your Libraries; so that you may be able to find, when you go about to Compose your Sermons, the Judgment of the Learned, in the best Books upon each of those Heads of Instruction which I have recommended to you. And that

you may be the more secur'd from any Deficiency of necessary and useful Books, by having in view, where the want may lie of a Tract upon any important Head, all the Libraries themselves shall be Schematiz'd; and such Books as are thought most proper, are design'd every-where to be subjoin'd to the Subject Matter.

WELL; but tho I am not here to speak to the great Duty of PREACHING, and the Provision I am Labouring to make for the better performance thereof; yet there is something Appurtenant, and Supplemental thereunto, concerning which I shall give you both my Thoughts, and Supplies, namely, The *Disposing* and *Dispersing* of good Books amongst the People. This, indeed, is in all places needful; but especially with you in the Plantations, something of this kind is more peculiarly necessary, where I have found the Cures so vastly wide, (some 30, some 40, some 50, and even the least 20 miles in length) that the far greatest part of the Heads of Families, I am sure, are seldom able to come to Church; and the Poor, who have not Horses, as also the Children and Servants scarcely ever. The Case, I must own it to you, has very much affected me. And to provide for the Defects of publick Instruction, occasion'd by such a Distance, is what, I must tell you, has taken up so much of my Thoughts, and no less of my Labour and Expencc, that I am, at this time, almost exhausted thereby both of Spirits and in Purse. However, I am infinitely satisfied with the Work it self; and that you may tender the Design with greater regard to the good it would serve, I will presume to call this of a *Lending Layman's Library*, for the use of such as live most remote from Church, my darling Contrivance. Take the whole Scheme of my Thoughts upon this matter as follows.

I. In Cures so exceedingly wide, I consider it will be almost equally impossible for a Minister to visit personally all his People, to carry thereby Instruction to them, as

'twould be for every one of his Flock duly to frequent the publick Ordinances, to receive it from him.

3) II. I do therefore conclude it equally necessary, to have, in each Parish, a Collection of plain practical Books, for the use of the Laity, as larger Libraries for the Service of the Clergy, that the Defects of publick Teaching may be supplied this way.

III. It would be an endless undertaking, and far beyond the compass of what Charities can reasonably be expected, to furnish all particular Persons with such Books.

IV. As this may be sufficiently done in a much cheaper way, *viz.* by the Ministers *Lending* Books amongst them; so it will, as well, if not better, answer the end, than out-right bestowing of them; it being commonly observ'd, that a Book which is *Lent*, is more speedily read over, and better digested, than Books of their own: More *speedily*, because they know they must return the Book, and upon that shall receive another: And it will be more *carefully* read, and better *digested*, because, in this case, they will expect, upon the Minister's calling in of the Book, to be asked to give some account of what they have read in it.

V. By the help of such a *Layman's Library*, well dispos'd, every Minister may, not only with ease, convey Instruction to every individual Person in his Parish, but that also regularly, in a due Scheme and Method, according as Christianity and all its parts do most naturally co-here together, to the clearing their minds of Confusion in what they understand of Religion.

VI. It is notoriously known, that multitudes of common people are extreemly poison'd with very pernicious Errors by the *Antinomian* Books, which are most frequently to be found amongst them. And the Heterodoxes, more especially of *Quakerism*, *Popery* and *Schism*, are very much occasioned by the want of Reading, and of Information in the Nature and Tendency of such Doctrines and Opinions; so that the dispersing some of the best and plainest Tracts, as well of

those practical Discourses, which give just Accounts of the Nature, Terms and Conditions of the Covenant of Grace; and those too both upon the general Doctrine, and particular Articles of the same; as the plainest pieces which have been written in Controversial Divinity, will be a singular means in the hands of the Clergy, to reach out on occasion to their People, to keep them right in the way of Salvation, without deviating on either side into the By-paths of *Heresie* and *Schism*.

VII. By thus *Lending* of Books, according to the necessities of the People, you will be also brought under a constraint to study, and to know your Charge very thoroughly, according to their several Wants; which Knowledge of your People, I humbly conceive to be of the greatest Consequence to a thorough Discharge of all the parts of the *Pastoral Care*. And for this Reason it is, that I do much insist upon your filling up the *Tabulae Parochialium Inquirendorum*, according as I have directed you. *It is therefore, that the Physician would know the Habits and Distempers of his Patient, that he may with the greater Skill apply to him proper Physick.*

- (14) VIII. By thus *Lending out*, and *Calling in* of Books, you of the Clergy, when at any time you shall *visit* your People, will be naturally led into such Enquiries concerning their Spiritual Improvements, and into such a serious Conversation with them, as will most become Persons of your Function to be found in, and will most effectually maintain your Character with them. Thus mutually, and reciprocally will this Design Operate both upon Clergy and Laity, to the greatest good of both. Besides,

IX. A Benefaction of Books thus given, will not *terminate* with the particular Persons on whom they are bestow'd, but will be perpetuated to future Generations, to the better husbanding the Charity of those pious Persons, to whose Love to the Souls of Men, they are owing. And in order to the better preservation of the Books, each of these *Laymen's Libraries* are sent you in a strong *Book-press*, to be kept in

the *Vestry* Room, and deposited in Trust with the Minister for the time being, and his *Vestrymen*, who, every Lord's Day, will be able to inform you respectively, where, and with what person of your Parish, either of these Books are most wanting, and will hand them from you to such Persons. But of the Excellent Assistance which may accrue to you, and the Blessed Ends you would serve, by good *Vestries*, more hereafter.

X. By the means of these *Lending Libraries*, for the Use and Instruction of the Laity, the deplorable want of Clergy in the Plantations, will be, in some measure, supply'd; till such time as God, in his Goodness, shall enable those concern'd, to make a competent Provision in the ordinary way, for the *Propagating of the Gospel* in those dry and parch'd Corners of the Earth, by establishing a Maintenance, and sending in Clergy enough into the Plantations, so that their Cures, may, for Extent, be within some reasonable Compass.

Upon the foregoing Considerations, I am fully perswaded, that no Charity can be better suited to the present State of the Colonies abroad, nor with better husbandry laid out for them, than a Provision of good Books, and a *Lending* of them amongst the People in the manner aforesaid; and therefore have, with the utmost Application, and, I bless God, with an answerable Success, Labour'd to provide you of the following *Laymen's Libraries*, to have each of you, one in your Custody, to *Lend*, and distribute amongst the People committed to your Charge; more especially for you to hand out thereby Instruction to those who live at too great a distance from their Churches, to be able constantly to attend the publick Ministration. And may the Good God so bless these means in the hands of every one of you, as thereby to enable you to *turn many to Righteousness*. And to invigorate you in all the wisest Methods of Instructing and Enlightning the Souls of Men; Let those words of the Prophet be always sounding in your Ears, *They that be wise, or diligent Teachers, shall shine as the brightness of the*

*Firmament ; and they that turn many to Righteousness, as the Stars for ever and ever. And that you may Approve your selves such, shall be the hearty Prayer of*

Reverend Sirs,

Your most Assured Friend,

And Affectionate Brother,

*London July*  
1. 1701.

*Thomas Bray.*

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THE  
LAYMAN'S LIBRARY:

BEING

A Lending Library for the use of the

LAITY.

*Consisting of a Scheme of Divinity, with suitable Books, First, for a full Instruction in all things necessary to Salvation. Secondly, To restore such as have fallen into Sin and Wickedness, by promoting in them a Reformation of Manners. And, Thirdly, To recover to the Truth, and the Unity of the Church, such as have gone astray into Heresy and Schism. To be kept in the Vestry of each Parish in the Plantations; and to be Lent out, and Call'd in, except a few to be given outright, according to the Discretion of the Minister thereof.*

I. **F**or Instruction in all things necessary to Salvation.

First, *The Holy Scriptures themselves.*

Bibles.

10

Secondly, *Preparative Exhortations to awaken persons Consciences, to have regard to Religion, and the Salvation of their own Souls.*

Pastoral Letters from a Minister to his Parishoners: Being an earnest Exhortation to them to take care of their Souls, and preparative to render all his future Methods of Instruction more effectual to their Edification.

100

Thirdly. *For a general Instruction in the whole Body of Christian Doctrine.*

\*Catechetical Lectures on the Covenant of Grace:  
Being a Body of Divinity, proper to be read in

- Families on the Lord's Day instead of Sermons ;  
 more especially in Planters Houses at a great  
 distance from Church. 2  
 Guides to a Christian. 10
- Fourthly, *For the more particular Instruction in the  
 Conditions of the Covenant.*
- I. On Justifying and Saving Faith, and the Princi-  
 pal Object thereof, Jesus Christ, and him Crucify'd  
 \**Kettlewell's* Christian Believer, 8vo. 1  
 The Nature and Necessity of Saving Faith. 10  
 The Surpassing Excellency of Christian Knowl-  
 edge ; more especially of the Knowledge of Jesus  
 Christ in his Nature and Offices. 10
- II. On Evangelical Obedience and Christian Duties,  
 as Exercis'd both in Holy Living, and Dying.
- 1st. *In Holy Living.*  
 \**Kettlewell's* Measures of Christian Obedience. 1  
 \*Whole Duties of Man. 2  
 Christian Monitors. 10  
 Serious Exhortations to Religious Duties both  
 publick and private. 10  
 Seaman's Monitors, wherein particular Advice is  
 given with Relation to the Seaman's Behaviour.  
 1. Before his Voyage. 2. in it. 3. After it. 10
- 2dly. *Holy dying.*  
 \*Dr. *Sherlock* upon Death. 1  
 \*Death made Comfortable. 1  
 . A Persuasive to a Serious preparation for Death  
 and Judgment, Containing several Considerations  
 and Directions thereunto. 10
- III. On the Nature and Necessity of Speedy Repent-  
 ance.  
*Ellis* of Consideration and speedy Repentance. 1  
*Asheton* on Death-Bed Repentance. 10
- Fifthly, *For Instruction in those means of performing the  
 Conditions of the Covenant, viz. Prayer and the  
 Sacraments.*

1st. *On Prayer.*

\*Bishop *Patrick's* Discourse of Prayer. 1

Mr. D.Assigny's Divine Art of Prayer. 10

2dly. *On The Sacraments.*

Discourse on the Nature, Necessity and Benefit  
of Sacraments, as Seals of the Covenant of  
Grace. 10

*Kettlewell's* Help and Exhortation to worthy  
Communicating. 1

*Dorrington's* Familiar Guide to the Holy Sacra-  
ment. 10

II. To Restore such as have fall'n into Sin and Wickedness,  
by promoting in all Ages and Conditions of Men, a  
Reformation of Manners.

First, *To Influence Magistrates, Parish-Officers and  
others to promote this Blessed Work.*

\*A.Bishop's Collection of Articles, Canons and  
Injunctions, and of Acts of Parliament to be  
Read in Churches. 1

Accounts of the Society for Reformation of  
Manners. 5

Short Vindications of those who give Informa-  
tion. 50

Secondly, *To Reclaim some more Scandalous and  
Notorious Sinners.*

Earnest Exhortations to a Religious Observation  
of the Lord's Day. 50

Kind Cautions to prophane Swearers. 50

Disswasives from the Sin of Drunkenness. 50

Rebukes to the Sin of Uncleanness. 50

III. To Recover to the Unity of the Church all such as  
have gone astray into Heresy and Schism.

First, *In General.*

St. *Cyprian's* Discourse of the Unity of the  
Church. 5

The Faith and Practice of a Church of *England*  
Man 5

Secondly, *In Particular.*

## I. Quakers.

*Snake in the Grass.	1
*Defence of the Snake, in Answer to the Switch	1
Serious Calls to the Quakers to return to Christianity.	5
Mr. <i>Keith's</i> Christian Catechism.	5

## II. The Papists.

* <i>Bennet's</i> Epitome of the Discourses against Popery.	1
Accounts of the Cruelties done to the Protestants on Board the French Gallies, with an Exhortation to Perseverance.	5

## III. The Dissenters.

Epitome of the <i>London</i> Cases.	1
Bishop King's Inventions of Men in the Worship of God.	2

Note, *Those Books which have an Asterism prefix'd, being Books of a larger Volume than may be consistent with the small Leisure of the generality of People, to read them, here are but few of them, and those to be lent only to persons of better Condition; but the smaller pieces are to be serviceable to the Edification of all indifferently, and therefore there is a larger proportion of them provided.*

The **E**nd of the Second Letter.<sup>[42]</sup>

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A  
MEMORIAL  
REPRESENTING THE  
PRESENT STATE  
OF  
RELIGION,  
ON THE  
CONTINENT  
OF  
NORTH-AMERICA.

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By THOMAS BRAY, D. D.

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LONDON,

Printed by *William Downing*, for the Author, 1700.

To his GRACE<sup>[43]</sup>  
THOMAS  
Lord Arch-Bishop  
OF  
CANTERBURY,  
Primate and Metropolitan  
OF ALL  
ENGLAND,  
The following  
MEMORIAL

Is with all Submission

Humbly Dedicated by

Thomas Bray.

## MEMORIAL

HUMBLY laid before

*The Right Reverend the Lord Bishops of this Kingdom, and other Right Noble, and Worthy Patrons of Religion; representing the Present State thereof, in the several Provinces on the Continent of North-America, in order to the Providing a sufficient Number of proper Missionaries, so absolutely necessary to be sent at this Juncture into those Parts.*

*May it please Your Lordships, &c.*

Amongst other Reasons for my Return at this time, of Consequence to our Church in *America*; in reference to which I have been happy in the Approbation of those my Ecclesiastical Superiors, to whom I am more immediately accountable in Things relating to my Mission, there is one of Concernment to be laid before all Your Lordships, the Universities also of this Kingdom; And I dare promise my self, will not be thought unworthy the Notice of all the Lovers of Christ, and his Religion. And it is to represent to You, the present State of Religion in *MARY-LAND, PENSYLVANIA, the EAST and WEST-JERSEYS, NEW-YORK, ROAD-ISLAND, LONG-ISLAND, NORTH and SOUTH-CAROLINA, BERMUDAS, and NEWFOUND-LAND*. And this in order to the Propagation of the true Christian Religion in those Parts, at a Crisis, when, as many Thousands are in a happy Disposition to embrace it, so Infidelity and Heresie seem to make their utmost Efforts to withdraw, and to fix those People at the greatest distance from it.

- I. And to begin where I am more immediately concerned, with *MARY-LAND*. Here, through the Mercies of God, and after many Struggles with the *Quakers*, 'tis to be hop'd, we are in a fair way at last to have an *Establish'd Church*:
- (6) The Law for which I have brought over with me for the Royal Assent. And thereby is provided a Maintenance for the Clergy of 40*l.* of Tobacco *per Pole*, tax'd upon each communicable Person; which amounts in some Parishes to about 80*l. per Annum*, according to the rate which Tobacco has born these three last Years; tho' that is higher than they can promise themselves the same for the future: But in 12 of them at least, by reason of the thinness of the Inhabitants, not to above a third of that Value. And yet these latter Parishes having built their Churches, think they ought to have Ministers as well as the rest: And had I not in my *PAROCHIAL VISITATION*, given them good Words, and fair Promises, speedily to supply them, I fear our Law would not have passed altogether so easily as it did. And yet how to make good that Promise to them, I shall be sadly at a loss, except the Proposals hereafter given may find Favour with Your Lordships, and those to whom you shall please to recommend them.

The *Papists* in this Province appear to me not to be above a twelfth Part of the Inhabitants; but their *Priests* are very numerous; whereof more have been sent in this last Year, than was ever known. And tho' the *Quakers* brag so much of their Numbers and Riches, with which Considerations they would incline the Government to favour them with such unpresidented Privileges, as to be free from paying their Dues to the *Established Church*, or rather, would fain overthrow its Establishment; yet they are not above a 12th Part in number, and bear not that proportion, they would be thought to do, with those of the Church, in Wealth and Trade.

II. As for *PENNSYLVANIA*, I found too much Work in *Mary-Land*, to be able to visit Personally that Province,



tho' most earnestly solicited thereunto by the People. But there pass'd Letters betwixt my self, and that Church, full of the greatest Respects on their sides: And by such Notices as I have receiv'd from some of the Principal Persons of that Country, I am fully made to understand the State of Religion there; where, I think, if in any part of the Christian World, a very good proportion of the People are excellently dispos'd to receive the Truth.

The *Keithites*,<sup>[44]</sup> which are computed to be a Third Part, are truly such; and so very well affected are they to the Interest of our Church, that, in the late Election of Assembly-Men, even since Mr. *Penn* came into his Government, they had almost carried it for the Church-men, to their great Surprise; so as to let them see, they had been only wanting to themselves in not timely applying.

There are in *Pensylvania* two Congregations of *Lutherans*, being *Swedes*, whose Churches are finely built, and their two Ministers lately sent in, nobly furnished with 300*l.* worth of Books by the *Swedish* King: And they live in very good Accord with our Minister, and his Church.

There is but one Church of *England* Minister as yet there, and he at *Philadelphia*, well esteem'd and respected by his People: And they do most importunately solicit both from thence, and from other Parts of that Province for more, where, I am assured, there are at least six wanting.

7) There are some *Independents*, but neither many, nor much bigotted.

III. Adjoyning to this, are the two Colonies of *EAST* and *WEST-JERSEYS*, where they have some pretty Towns, and well-peopled; but are wholly left to themselves, without Priest, or Altar. The *Quakers* are very numerous in the *Jerseys*. But the *Keithians*, who are many there, are a like affected to us, as in *Pensylvania*. And I think there would be a Reception for six Ministers in both the *Jerseys*.

IV. From *NEW-YORK*, I have an Account that a Church of *England* Clergy are much wanted there: And there will be

room for at least two Ministers, besides one which they have already ; the one to assist at *New-York*, th'other to be plac'd at *Albany* ; where, besides the Inhabitants of the Town, which are many, we have two Companies of Soldiers in Garrison, but all without a Preacher.

I shall not here speak of the Number of *Missionaries* requisite to be sent to Convert the Native *Indians*, lying on the back of this, and all our other Colonies on the Continent. Now that the *French* of *Canada* do, by their Priests, draw over so many of these *Indians*, both to their Religion, and their Interests, in the Opinion of many wise Persons, who understand the active and inveterate Spirit of *Popery*, the Nature of the *Indians*, and the Scituation of those Parts, the Civil Government has very great Reason to take Umbrage, so as to think it of the highest consequence to the Preservation of our Plantations, to have those *Indians*, which border upon us, brought over to our Religion, in order to hold them in a stricter Alliance with us. This, I hope, may facilitate another *Memorial* relating to that particular Case, so as to obtain from the Publick such a Fund, as may maintain at least Twenty such Persons, as will learn their Language, live with them, and preach the Gospel amongst them. But the Reasons for making Provision for the Support of Religion within the Colonies, being not, as commonly apprehended, of so National a Concern ; it is from particular Persons, and such only as are more than ordinarily zealous for the Honour of God, and the Good of Souls, that we can with much Assurance promise our selves a necessary Assistance towards Promoting in these so good a Work. And therefore shall address, in relation to them, in another way of Proposal. To proceed then.

V. In *LONG-ISLAND* there are Nine Churches, but no Church of *England* Minister, tho' much desired ; and there ought to be at least Two sent to that Colony.

VI. In *ROAD-ISLAND*, for want of a Clergy, many of the Inhabitants are said to be sunk downright into Atheism.

The New Generation, being the Off-spring of *Quakers*, whose Children, for want of an Outward Teaching, which those Enthusiasts at first denied, being meer *Ranters*; as indeed the Sons of *Quakers* are found to be such in most Places, and equally to deny all Religion. However through the Noble Assistance of Colonel *Nicholson*, Governor of *Virginia*, there is a Church rais'd in that Colony, and something subscribed towards a Maintenance of one Minister. But there will be Work enough for Two substantial Divines at least.

- (8) VII. *NORTH-CAROLINA* lies betwixt *Virginia* and *South-Carolina*: It has two Settlements; th'one called *Roanoke*, the other *Pamlico*, 100 Miles distant from each other. And as there will be Occasion for at least Two Missionaries to be sent amongst them; so the Governor, who is now going over to that Colony, being a very worthy Gentleman, I dare promise will give the best Countenance and Encouragement which shall be in his Power.

VIII. *SOUTH-CAROLINA* is the last Province that I shall now speak of, on the Continent, a very thriving Colony, and so large, as to want at least Three Missionaries, besides one lately sent there.

IX. Over against *South-Carolina*, lie the *Bermudas*, or *Summer-Islands*, formerly reckoned very plentiful, as well as pleasant and healthful; but are now known to be very poor and barren; which is commonly attributed to two Reasons: *First*, The fall of their *Cedars*, that shelter'd them from hurtful Winds; since which time, these Islands, formerly so famous for their Oranges and Lemons, are now continually blasted: And, *Secondly*, To a certain Worm or Ant, so much encreased upon them, as totally in some places to devour their Corn. But from whatever Causes the Poverty of the Place proceeds, so it is, that tho'there are Eight Tribes or Parishes, with so many Churches, endow'd with some Shares of Land, which formerly might afford a mean Provision, now there is but one Minister upon the Place, and he but barely subsisted; so that considering the Extent of that Knot of little Islands, Three Missionaries at least will be wanting there.

It is no part of my Province to speak to *Virginia*, it being under the Jurisdiction of a very worthy Person, Mr. *Commissary Blaire*; <sup>[45]</sup> whose Abilities, as they fit him for great Designs, so his Industry has been for some Years exercised in doing uncommon Services to that Church.

But the Gratitude, which all that are well-affected to Christianity, do owe, more especially the Clergy, and above all my self, to that admirable Patron of Religion and Learning, Colonel *Francis Nicholson*, the present Governor thereof, forbids me to pass over in silence those glorious Works which he is there carrying on, with such unusual Application; and which, when accomplished, must render his Memory sweet to all succeeding Generations.

The Two great Designs, which he is now so intent upon, for the Good of that Church, (not to mention here what a Patron, or rather a Founder, he has been to it, in most of the other Provinces now named) are the Erecting of a *College* in *Virginia*, or rather an *University*; for which he has obtain'd a Charter from his Majesty, with a Noble Endowment, and the Building of which he has already far advanced; and the Settling of the Church by Law, on such a Foot, and Constitution, as will render that Clergy and Province mutually happy in one another.

- (9) Considering this Governor's late Heroick Actions in the Conquest of the most desperate of Enemies, the Pirates, who were so infatuated, as to approach his Province, and in whose Reduction, his own Personal Presence and Valour had a share, but that it was necessary to the Service of his Prince, of his Government, and of its Trade, almost to a Fault: It's hard to say, whether Arms or Letters have the greatest Right to challenge him for their General. But when we consider the extream disproportion betwixt the Numbers of Persons in Publick Post, who are studious of the Good of God's Church, compar'd with such, as are thought serviceable to the State in Arms, it ought to be the hearty Prayers of all the Friends of Religion and Learning, not only in his own Province,

but all over that Continent, that whenever the Service of the Publick shall oblige him again to expose his Person to such Dangers, that God would preserve him; for should he fall, in all humane Appearance, the Loss would be irreparable.

Nor do I think my self oblig'd to speak here of *New-England*, where *Independency* seems to be the Religion of the Country. My Design is not to intermeddle, where Christianity under any Form has obtained Possession; but to represent rather the deplorable State of the *English Colonies*, where they have been in a manner abandoned to *Atheism*; or, which is much at one, to *Quakerism*, for want of a Clergy settled among them. And, I think, I have one remaining Instance of such Neglect in this kind, as if it provokes me to some warm Reflections upon our Nation (for the Church, I know, wants Power and Riches to do much of it self) I conceive the Occasion will bear me out.

X. And it is with reference to the last Colony in *America*, that I shall speak any thing to at present, namely, *NEW-FOUND-LAND*, near whose Coast we were drove, in my Voyage to *Mary-Land*; and I could have been very glad, if, with the Safety of our Ship and Lives, we had been thrown into it, that I might have Personally seen the Condition of the Place and People. But this Curiosity was in a great measure satisfy'd, by the Account I received from the Master of a Ship on Board of us, who had made many Voyages there, and gave me this Account of the Island, so far as it is in the Possession of the *English*: That there are Harbours in it belonging to us, 26; Families, 274; Inhabitants, as well Winter as Summer, on the Island, about 1120; Workers, about 4200; Ships Crew, in the Fishing Season, 3150; and Men in the Ships, sent at the latter end of the Year to carry home the Fish, 1200.

And now, is it possible to imagine, that from a Nation professing Christianity in its Purity, desecate of the least Tincture of Dross, and Corruption; the sole Tendency of whose Principles is, to inspire all its Disciples with the

- (10) noblest Thoughts of God, with an ardent Zeal for his Honour and Glory, and with a boundless and unlimited Love to Mankind; a Love as *Extensive* as the whole World, and as *Intensive* as that we have to our selves? Is it credible, that in a Colony of so many Thousand Souls, who are all of them Natives from *England*, from whence our Shipping do sail to it, during many Months in the Year, and in whose Navigation our best Seamen are bred up; and where so many Hundred Families abide perpetually, some 20 Years, most the whole course of their Lives; and from whose Trade such Profit accrues to the Nation, as contributes, next to the Woollen Manufacture, to turn the Balance of *Europe* in Commerce on our side? Can any one believe it, when he is told, that from such a Nation, so little Care has been taken, with respect to such a Colony, that there never was, nor yet is, any *Preaching*, *Prayers*, or *Sacraments*, or any Ministerial and Divine Offices, performed on that Island; but that they should be suffered to live as those, who know no God in the World! Are *Rome* and *Mecca*, whose Sons are so apt to compass Sea and Land to gain Proselytes to Superstition and Folly, so regardless of their own People? And will it not then be more tolerable for that *Tyre*, and this *Sydon*, than for us, in the Day of Judgment? For if they had known the things which we do, the most rude and uncultivated of those Parts, which we possess, should not have remained uninstructed in the best Religion in the World.

The Truth of it is, this Indifference of ours in Propagating the Religion which we profess to believe, in those Parts, where, as well our Power does enable us, as our Duty oblige us, to take some Care thereof, is the Amazement of all whom I ever yet heard make serious Reflection upon it.

But since,<sup>[45a]</sup> from what I have yet found, I am not sanguine enough to hope for any publick Funds for the *PROPAGATION OF CHRISTIAN KNOWLEDGE*, either in this, or the other Colonies: and the only hopes is from the pious Clergy themselves, and such particular Persons amongst the

devout Laity, whose Hearts are inflamed with a Love of God, and of those Souls which he has purchased with his own Blood: I shall rather turn my self to you, my most Reverend Fathers, and other Noble Patrons of Religion, giving you a general Estimate of the Number of *Missionaries*, which we hope to be supplied withall from your Paternal Care, and Pious Assistance: And as there will be need of at least Two to be sent for *Newfoundland*; so, upon the whole, it appears, that there are at present wanting no less than Forty *Protestant Missionaries* to be sent into all these Colonies. And the Necessity that there should be both so many, and those singularly well qualify'd for the purpose, I am next to shew you. And that there should be at least that Number sent into each of these Colonies, as I have now mentioned, appears from hence, That even then their Business will lie extreamly wide; but chiefly for this Reason, that there is so great an Inclination to embrace Christianity amongst many *Quakers*, all over those Parts where Mr. *Keith* has been, that it will be fatal Neglect, if our Church should not close with that Providence, which offers so many Proselytes into her Bosom. And the Plantations growing now into populous and powerful Provinces, with all Submission, in my Opinion, ought not to be so neglected, as that it should be indifferent to us, whether they be made Christians, or abandoned to Infidelity.

Nor is the Necessity less that these *Missionaries* should be singularly well qualify'd, than that they should be at all sent. And indeed, in order to make the better Choice, agreeable to what I have observed of the State, the Temper, and Constitution of the Country and People, is one great Reason that hath perswaded me so soon back. And the Persons which alone can do good there, as I conceive, must,

- 11) In the *First* place, be of such nice Morals, as to *abstain from all Appearance of Evil*; there being not such a calumniating people in the World, as the *Quakers* are every where found to be. And it is the worst Fault of the Plantations, that they give their Tongues too much liberty that way, especially if they can find the least Flaw.

*Secondly*, They must be Men of good *Prudence*, and an *exact Conduct*, or otherwise, they will unavoidably fall into Contempt, with a People so well vers'd in Business, as every the meanest Planter seems to be.

*Thirdly*, They ought to be well experienced in the *Pastoral Care*, having a greater Variety, both of Sects and Humours, to deal with in those Parts, than are at home; and therefore it would be well, if we could be provided with such as have been Curates here for some time.

*Fourthly*, More especially they ought to be of a *true Missionary Spirit*, having an ardent Zeal for God's Glory, and the Salvation of Mens Souls.

*Fifthly*, Of a very *active Spirit*, and consequently, not so grown into Years, as to be incapable of Labour and Fatigue, no more than very Young, upon which account they will be more liable to be despised.

And, *Lastly*, They ought to be good, substantial, well-studied Divines, very ready in the Holy Scriptures, able with sound Judgment to explicate and prove the great Doctrines of Christianity, to state the Nature and Extent of the Christian Duties, and with the most moving Considerations to enforce their Practice, and to defend the Truth against all its Adversaries: To which purpose, it will be therefore absolutely requisite to provide each of them with a *Library* of necessary Books, to be fix'd in those places to which they shall be sent, for the Use of them, and their Successors for ever: This to be a perpetual Encouragement to good and able Divines, always to go over, and to render them useful when they are there: A Design of whose *Usefulness*, of whose *Necessity*, I am now so fully perswaded, since I have been in, and know the Wants of those parts, that I am resolved to have no hand in sending, or taking over any one, the best *Missionary*, who shall not be so provided.

Well, but the great *Quaere* is, How we may be able to procure so great a Number of such able *Missionaries*? How to maintain them? And how to furnish them out with such



*Libraries?* In order to all which, I crave leave to offer these following Considerations.

2) *First*, That the Colonies now named, consisting chiefly of *Quakers*, or such, as for want of the Gospel being preached amongst them, are in a manner of no Religion; They are in that respect to be considered as almost so many Heathen Nations. And it will seem unreasonable, to expect that a People, before they are converted, and made to understand the Goodness and Advantages of true Religion, should be induc'd to maintain its Ministry: And especially in this Case of the *Quakers*, the Persons chiefly to be proselyted, who, above all other Rites of the Church of Christ, have been deeply prejudiced against the Maintenance of the Clergy.

*Secondly*, That if the *Missionaries*, which shall be sent into each of those Colonies, shall be well chosen, and duly qualified, I am perswaded they will find the Work of God to prosper so well in their Hands, that in Three Years time the People will, out of pure Devotion, subscribe, or settle a plentiful Maintenance both for them, and their Successors. To support me in which Conjecture, we have Two very eminent, and late Instances; the one in *Pensylvania*, th' other in *Carolina*. In the former of which, Mr. *Clayton*, who at his first going over, Three Years ago, and whilst his Congregation was not above Sixty Persons, had scarcely 50*l. per Annum* Maintenance; yet upon the Accession of new Converts, to upwards of 700, (for so is that Church increased in Three Years) has brought the Maintenance of the Minister of *Philadelphia* to 150*l. per Annum*. And in *Carolina*, Mr. *Marshall*, through his excellent Preaching, and singular Conduct, so gain'd upon the People, that from a poor Subscription-Maintenance at first, they settled upon him and his Successors, within Two Years after his being amongst them, what amounts to 200*l. per Annum*. And at his Death, the general Assembly of that Province were so kind to his Widow, as to present her with 200*l.* at her Return home.

*Thirdly*, I conceive therefore, that in the Interim, and during the first Three Years, it will be absolutely necessary, that these *Missionaries* should be subsisted from hence; and it shall be my utmost Care in that time to have them so provided of Glebes, and the same so stock'd, as that they may thenceforward live comfortably upon the Emoluments of their own places.

*Fourthly*, The Method by which I would humbly propose to have these *Missionaries*, which I desire, both well chosen, and supported from home, in their Service for the first Three Years, is as follows.

1. As to the Choice, That every Bishop be pleased to pitch upon some proper Person within his own Diocess, such as his Lordship shall judge best qualified, as aforesaid, for the Mission: And then,

2. As to his Support, That his Lordship having countenanced the following Proposal in such measure, as (considering the many other like Calls upon those in his Station, more than upon any other) his Lordship shall think fit, he be pleased to recommend it to the dignify'd, and other the most considerable Clergy within this Diocess; and they, to the well disposed Laity within their respective Parishes, to subscribe what may maintain one Missionary at least, to be sent from such Diocess.

3. That where there happens to be any such Persons, as of noted Zeal for God's Glory, and the Salvation of Mens Souls; so of Ability withal to maintain of themselves a Missionary; especially, if such as have not Children to inherit their Estates, and consequently, whom Providence seems to have design'd to be publick Benefactors to Mankind; That a more particular  
(13) Application be made to such, as those, who have reason to be<sup>[46]</sup> glad of an Opportunity to entitle themselves to expressly, as this will, to the exalted Degrees of Glory, promised to those *wise Persons who turn many to Righteousness*, Dan. 12.3.

4. That the Summ subscribed for each *Missionary* be 50*l.* per Annum for Three years. And as less will not be suffi-

cient to encourage a Person of Learning and Worth to undertake the Mission; so it will not suffice to subsist even a private Minister in those Parts, where every thing is very dear, which must be bought for Money, and not bartered for by the Product of the Country; which no Clergy-man will be Master of, till he can have a Glebe, and shall have cultivated his Plantation.

5. That the Subscriptions be paid in to the *Arch-Deacons* at their *Easter-Visitation*, and be forthwith returned by them to the Hands of the Bishop of the Diocess; or to such Person, or Persons in *London*, as his Lordship shall appoint to receive it, and so pay it to the Order of the *Missionary* sent by such Diocess.

6. That besides the 50*l. per Annum*, allow'd each *Missionary* for his Subsistence, 20*l.* a-year be appropriated towards buying a *Library* of necessary, and useful Books, both for himself, and his Successors in the Town, or other Place wherein he shall be settled.

*Lastly*, That the first Payment of the 50*l.* and 20*l.* be advanced at his first going off (which I could wish might be before *Christmas*<sup>[47]</sup> next) that so being sufficiently furnished with all Necessaries, he may not appear to come, as an indigent Person into the Place where he shall be appointed, and as one that is to have Free Quarters upon those he is to proselyte. The *Quakers* being very prying into the Condition of those who come over; whome if they find poor, they proclaim Hirelings, and to come meerly for Bread; but if otherwise, they have been found at a loss what to say against them. And to be well provided at first, will succeed the better to the advantage both of the *Missionary* himself, and the Church; To the support and continuance of which, he will undoubtedly lay a good Foundation, who being happy in his Conduct, shall come first.

And indeed, my Lords, could we but have such Men at first, as by their real Worth might be able to gain the Esteem and Affections of those People, I do not in the least

doubt from what I have already found, but that in my next *Visitation* I could obtain large *Tracts of Glebes*, and good Houses, built by the respective Parishes in *Maryland*, and the Proselyte-Churches in the other Colonies; so as both those, who shall now go over, will themselves in a few years be in a comfortable Condition, and their Successors after them in a happy Settlement.

- (14) And as neither the Clergy's Condition can be comfortable, nor can it be properly call'd a Settlement, till they shall be in Houses, and on Glebes of their own; so now is the time to endeavour both, or it will be too late hereafter to think of obtaining either. For as yet Land may be taken up, or had upon easie Terms; but should the Plantations continue to increase, as they have done of late, within Seven Years Land will not be purchased at treble the value, as now.

For my own part, I take this to be so happy a Juncture to lay the Foundation of lasting Good to the Church of God in those Provinces, that though after the Expence already of above a Thousand Pounds in its Service, and though it is likely to be still at my own Charge, when I go again, yet I shall not make the least Difficulty in accompanying your Lordships *Missionaries*, which from your respective Diocesses you shall please to send into those Parts. And being therefore so little interested my self in the *Mission*, I hope I may with a better Countenance, through your Lordship's Patronage, presume to offer the following *Proposals* to the very Reverend Dignitaries, and wealthier Clergy, and other well-disposed Persons of the Church, for a small Subscription from each of them towards the Maintenance of those *Missionaries*, their Brethren, whom your Lordships shall please to send.

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- (15) PROPOSALS for the Propagation of the Christian Religion in the several Provinces, on the Continent of *North-America*.

*WHEREAS it has pleased God of late to stir up the hearts of many People in the American Plantations, who seem'd*

*formerly to have forgot Religion, now to be very solicitous, and earnest for Instruction, so as of themselves to call for those Helps, which in Duty they ought to have been prevented in, by us, from the beginning: And whereas, to our shame, we must own, that no Nation has been so guilty of this neglect as ours: The Papists, of all Countries, having been most careful to support their Superstitions where-ever they have planted: The Dutch with great care allowing an Honourable Maintenance, with all other Encouragements, for Ministers in their Factories and Plantations: The Swedes, the Danes, and other small Colonies, being seldom, or never deficient in this Particular; and we of the English Nation only being wanting in this Point: And lastly, Whereas though it be true that some of our most considerable Plantations have set out Parishes, and Allowances for Ministers, yet it is not so in all; and where some Provision is made, it is as yet far short of being sufficient to maintain a Minister: And there is a total Neglect of informing the poor Natives. Out of all these Considerations, we do not think a more charitable Work can be carried on, than as much as in us lyes, to contribute towards the Redress of these great Failures: And therefore do subscribe, to that purpose, the several Summs to our Names annex'd.*

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THE  
PRESENT STATE  
OF THE  
The Protestant Religion  
IN  
MARYLAND<sup>[48]</sup>

In the year 1691 His Majesty having graciously thought fit to take the Government of *MARYLAND* into his own hands, and the Province into his immediate Care; In *May* 1692, an Act of Assembly passd for the Establishment of the Protestant Religion there, and for dividing of the *TEN COUNTIES* thereof into Five and twenty Parishes, each of which, are endowed with a competent Maintenance for a Minister. But the Execution of that Act hath been in a manner wholly neglected, till it pleased his MAJESTY to confer the Government on the most Worthy and Excellent Person, *FRANCIS NICHOLSON* esq: who since his Arrival in *Aug.* 1694, with an Indefatigable Industry and Zeal to promote His MAJESTYS Honour, the Intrest of the *Protestant Religion*, and the good of the whole Province hath Revived and Reinforced the said Act, by another Additional one, for the Increase and Maintenance of Religion; hath Collected the Arrears, and is now Building several Churches, besides one Fine Church at *ANNOPOLIS* in *ARUNDEL* County, with a Parsonage House to every Church: Toward all which His EXCELLENCY the Council and other inhabitants of the Province, have generously and largely Contributed.

And that a perpetual Succession of *Protestant* Divines of the CHURCH of ENGLAND may be provided for the

propagation of the True Christian Religion in the said Colony, His EXCELLENCY hath by the Consent of the Council and Burgesses in Assembly promoted a Law, vesting a Power in certain Trustees for Erecting one Free School in each County, one of which is already begun at *ANNOPOLIS*, and is to be Endowed with 100l sterling per annum, for the Maintenance of one Master and two Ushers, for Instructing the Youth of the said Province in ARITHMETICK, NAVIGATION and all USEFUL LEARNING ; but chiefly for the Fitting such as are dispos'd to study DIVINITY, to be further educated at His MAJESTYS COLLEGE ROYAL in *VIRGINIA* in order upon their Return to be ordained by the Lord Bishop of *LONDON'S* SUFFRAGAN Residing in the Province, both for that Purpose, and to supervise the lives of the Clergy thereof ; for whose support also at the Request and Recommendation of the Assembly, His EXCELLENCY hath settled fair and competent Maintenance.

The Person now Deputed by the Lord Bishop of *LONDON* to be his COMMISSARY in *MARY-LAND* for the propagation of our most Holy Religion amongst the Infidels, for Inducement of Sober and Serious Young Divines to go to the Foreign Plantations, and for the better Qualifying them for so Noble and Christian an Employment is now wholly busied in Collecting of PAROCHIAL LIBRARIES of Choice and Useful Books, for the perpetual Use of such of the Clergy, who shall now undertake that Voyage, and for all those who shall succeed them. AND certainly a more suitable Encouragement to Men of good Parts, and Inclination to go upon so blessed a Mission, could not be thought of : For as it is Books alone which will encourage the most Studious Virtuous, and consequently the most useful Persons to go over ; so it is an Encouragement that is a manner necessary to be provided in the Foreign Plantations ; since few or none at their first going over, are in a Condition to provide themselves therewith ; and when

they are there, Books are hardly to be met with, by those who shall be able to buy them. And yet without a competent provision of several Useful and Necessary Books, it is morally impossible that any should be enabled to instruct their People.

And now that such Excellent works are jointly begun, and carrying on, What a happy Conjunction is this (which perhaps may not again recur) for Persons who are Piously dispos'd, to give their helping hand towards such Blessed and glorious Designs, as the Propagating of True Christian Knowledge and Practice in Places formerly so much Uncultivated therewith. Surely if he who *Converteth* a single *Sinner from the Errour of his Ways, shall hide a Multitude of Sins*, what abundant Matter for comfortable Reflections upon a Death-bed shall that Person lay up, who shall contribute towards providing of the most proper and genuine Means, next to the Divinely Inspired Writings, of Converting many poor Souls, not only in this, but in all future Generations, even so long as the Sun and Moon endureth.

*Benedicat Deus Operi & Faventibus.*

Finis

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## A LETTER<sup>[49]</sup>

from Dr. BRAY, to such as have contributed towards the propagating Christian Knowledge in the PLANTATIONS.

Being apprehensive that my so sudden Return for *England*, may occasion some Misconstructions, till the true Reasons thereof shall be understood, to the prejudice of those Designs, which you do so nobly support, for the Destruction of the Powers of Darkness, and the Enlargement of Christs Kingdom in His Majestys Plantations; I thought myself in Duty, Gratitude, and in Prudence bound, to represent hereby a General View of those Reasons, which have induced me to make it so soon, and unexpectedly. And they are as follows

*FIRST*, It is pursuant to the desire of the General Assembly of Mary-Land; who having most unanimously passed a Bill of the Highest Consequence for the Establishment of our Church voted that I should be desired to request my Lord's Grace of Canterbury, and my Lord Bishop of London, to favour that good Law, by obtaining His Majestys Royal Assent to the same, with all convenient Expedition. And the Members, who gave me an Account of passing such a Vote, told me withal, that it was the General Opinion, that I could be most serviceable herein, by waiting personally upon Their Lordships, rather than by Letters: In which I could not crowd all that may be necessary to be represented concerning the present State of the Church, and the Necessity, at this time, of their utmost Patronage. And it was in Debate, whether I should not be desired by the Assembly so to do: But that it was thought this would be too unreasonable a Request, they being sensible of the great Charges and Fatigues I had been already at in the Service of that Province; as they had a few days before acknowledged by a Message from the House, with their thanks for the same.

*SECONDLY.* It is at the joint Request of the Clergy of Mary-Land, who at the close of my Visitation, amongst other pressing Reasons urged me with this, that they found it to be the earnest Desire of the most sensible, and well affected to our Religion, throughout the Province, that I should go over with the Law for England; Now that the Quakers are openly, and the Papists more covertly, making their utmost Efforts against the Establishment of our Church, by false Representations at home, of the Numbers and Riches of their Party; and by insinuating, That to impose upon them an Establish'd Maintenance for the Clergy, would be prejudicial to the Interest of the Province, by obliging so many wealthy Traders to remove from thence. The Falsity of which they thought me best able to make appear, by means of my late Parochial Visitations, throughout the greatest Part of the Province; more especially, by the returns given in upon my *Tabula prima Parochialium Inquirendorum*; by which when they shall be all sent in, I shall be enabled to give an Account of the Names of all Heads of Families, & not only of the Religion, but in a good measure of the Morals of every Man, Woman and Child, Freeman and Slave, White and Black, throughout Mary-Land.

*THIRDLY,* Having answered the Clergy, that I could easily be perswaded, either to go or stay, by the same Motives that urged my coming so many Thousand Miles to visit them; viz: as it should appear to me Wherein I could be most serviceable to the Church, by the one, or the other: Yet being resolved to pay the greatest Deference to those in Authority, I should determine my self in so nice a Point by the Judgment of the Governor. Upon which the Clergy having addressed his Excellency with their Reasons, he was pleased to prevent my waiting upon him, by coming to me immediately as soon as the Visitation was finished, and declared himself to be very much the same Opinion with the Clergy, as to the importance of my going over.

*FOURTHLY*, It is to represent to my Superiors the State of Religion in *Mary-Land, Pensylvania*, the *East* and *West Jerseys*, which requires some speedy Consideration ; and with reference to which, I have several things to propose to my Superiors, wherein I shall want their Instructions.

*FIFTHLY*, It is in order to make the better Choice of proper Ministers for the Service of those Churches, agreeable to what I have observed of the State the Temper and Constitution of the Country, and People : of which Ministers, as there are still wanting at least Thirty : So they must have some peculiar Qualifications, if they would do good there. To supply which want, and to get such qualify'd Persons, it is necessary to confer with my Lord of London ; as also to write to such of my Lords the Bishops, and the Reverend Arch-Deacons, as I have the Honour to be known to, to recommend to me proper Persons such as they know to be, not only of an exact Conduct, both as to Prudence, and all other good Morals, and have been for some time Curates, well experienced in the Pastoral Care ; but also of a true, publick, disinterested, in one word, of a *Missionary Spirit*, having a Zeal for, Gods Glory, and the Salvation of Mens Souls ; and such as are by no means grown into Years, who cannot endure Fatigue ; (the Parishes as yet being very large) nor yet on the other side, raw young Men, who can never preserve themselves above Contempt amongst a People of such quick Parts, and good Intellectuals, as the Plantation-People are generally observ'd to be.

*SIXTHLY*, It may perhaps appear of less weight than it really is, should I give it as one of my Reasons, that I may procure, and carry back with me a considerable number of *Carpenters, Bricklayers, and Joyners*, to finish some *Churches*, and to build *Parsonage-Houses* upon the Glebes ; which I have already procured, and hope in a short time to have settled throughout the Province. The want of Workmen makes Building there excessively chargeable ; so that I find upon auditing the Accounts of the several

Vestries in my Parochial Visitations, that the large Sums laid out in building their Churches, is by no means answer'd in the Fabricks; And therefore to husband the Charity of the Country, that shall be given towards building of the Parsonage Houses, So as it shall be more extensive, I have brought the Clergy into a Subscription, to maintain every one his Workman and to allow him much better than the Custom of the Country is to do, and yet to be no Losers thereby themselves. By which means I am enabled to make such Proposals, as will give sufficient Encouragement to good and sober Persons to go over with me. But though this may be too mean a Consideration yet, *LASTLY*, I hope this may appear of some weight; that it is, Because I find there comes under my Cognizance several very important Cases to be speedily tried, with relation to the Clergy and Laity. To determine several of which, being of so high a Nature as *Forgery of Holy Orders, Polygamy and Incest*, I want Instructions as to the Manner and Forms of Proceedings: And as it appears to me, have no Power, by my Commission to give such Sentences as the Nature of the Crimes will require. And in the due Execution of which, as I perceive that I have many Eyes upon me; so the Country expects that something should be done effectually in that Matter; and should I fail therein, my being there would be to no manner of purpose of Ecclesiastical Jurisdiction, and the necessary Regulation of the Clergy and Laity.

I hope these Reasons may appear sufficient to Persons of that singular Candour, and Goodness which I have found in you. But because it is fit you should be in some measure satisfy'd at present (tho' I intend to do it hereafter in an ample and publick manner) of the good that has been wrought by your means; I do assure you, that besides the very useful Libraries, which are provided through your Benefactions, and are settled in Pennsylvania, New York, New England, Carolina, Bermudas, are begun in several of

the Leward Islands, and are far advanced in Mary-Land : I have received in the latter the Acknowledgments of the most publick Persons, that the Face of things, as to Religion, Humanity, and good Morals, is very much alter'd for the better within these few Years, that a Clergy have been sent among them : And have, I hope in my Visitation, set the Clergy in such Methods, as, with the Divine Benediction upon their Endeavours, will render them a continued Blessing to those Parts.

And it may not be amiss to add, that as I have personally found the whole Body of the Mary-Land Clergy (excepting two, who have in part met already, and will sufficiently feel the Effects of Discipline) to give me an unusual Demonstration of their *Pastoral Care* : And some of them to have so signalized themselves, by their Industry, in the Instruction of the Negro's within their respective Parishes, (of which they have baptized great Numbers) that these poor Barbarians are not now the most ignorant, and least Solemn Part of their Assemblies ; So at Philadelphia in Pensylvania, the Congregation of Church-People, which amounted but to 60, at the most not two Years ago, through the Blessing of God upon the Endeavours of a late Missionary, is now increas'd, chiefly from Quaker Converts, to upwards of 700. And the People of that Province do earnestly desire to be supply'd with several Ministers more : as indeed I think the Field is there, and the Neighbouring Parts, so happily sown by the excellent Mr. Keith, that it is become now as ripe for Harvest, as in any part of the Christian World. And it being a main part of my Design in coming over at this time, to procure, and take back very speedily with me, right worthy Men, such as are capable to do the greatest good, I do earnestly desire, that if you know any Clergyman so qualified and alike Spirited as Characterized above in the Fifth Article, you would lay before him what Service he may do to the Church of God in those Parts, now that there is so happy a disposition therein to receive the Truth. I am

sorry that, in the present State I find that Church, which is but in its Infancy, I cannot promise that their Places will be very considerable, the Glebes which I have, and am about to get, being as yet uncultivated. But I can assure them, they may at this juncture be very Extraordinarily instrumental to the Glory of God, the best Argument I can use to such Persons as I want: and that which has been the great Motive, and sole Support during a five Years Service to those Churches, to him that uses it: Also that their Livings will be improvable, and that they shall find all possible Encouragement that may be contriv'd and procur'd by their most Affectionate Brother, and *Your most Faithful Servant*

THO. BRAY

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## A

## MEMORIAL

Representing the present Case of the Church in *MARY-LAND* with relation to its establishment by Law.<sup>[50]</sup>

In the year 1691, His Majesty having graciously taken the Province of *Mary-Land*, formerly under the Government of the Lord *Baltemore* a Papist, under his immediate Protection: In *May* 1692 an Act of Assembly pass'd for the Establishment of the Protestant Religion therein, according to the Church of *England*; and for the dividing the 10 Counties of that Province into 30 Parishes, with a small Maintenance for a Minister in each Parish: But the Execution of that Law being suspended upon the death of Col. *Copley*<sup>[51]</sup> then Governor, upon the arrival of his Successor Governor *Nicholson*, the Law was revised, and Reinforced by another additional Act; and the same was sent home for the R. Assent; but that Law having had a Clause in it, giving to that Colony all the Privileges of *Magna Charta*, it was Rejected His Majesty at the same time signifying very great Reluctancy, that a Law of that Nature should be refused; and was most graciously pleased to order that Instructions should be sent to *Mary Land* to have it Revised and Re-enacted in the next Assembly without such Clause.

In the year 1696, the Law of Religion was pursuant to His Majesty's Instructions, Revised and Re-enacted, and was sent to the Lords of the Council of Trade, together with a most humble address, to be presented to his Majesty in the behalf of the said Law, requesting that if this Second should be found Exceptionable, Instructions might be sent from his Majesty directing them how to compose the same: But so it was, that this Second Law also, containing in it

matter of a different Nature, declaring all the Laws of *England* to be in force in *Mary-Land*, an order of Council pass'd Nov. 30, 1699, for the annulling of that Law.

Upon notice in *Maryland* that the Law for Religion was Revers'd, and consequently that the Province must be left destitute of a Protestant Ministry, and that at a juncture when more Popish Priests had of late come in than were ever before known in the Country at any one time, The Inhabitants were universally in a great Consternation, and their minds much Disquieted; and out of a singular Zeal for their Religion, did, in the next Assembly, with a *Nemine Contradicente* Re-enact the Law Purging it according to the best of their skill, of all the Clauses formerly excepted against, and have withal sent home the same to the Council of Trade; together with another Humble Address to be presented to His Majesty, expressing the earnest Desires of the whole Province, to have the Protestant Religion, according to the Church of *England* Establish'd, and its Ministry maintained amongst them. And the Council of *Mary-Land* have since, for the satisfaction of the Lords of Trade, sent home these their Reasons why they have Re-enacted the foresaid Law of Religion, viz: *That the greatest and most eminent part of the Province are earnestly Solicitous for Establishing our Religion: That it is their dearest Interest, and that with the greatest Joy, and most humble Acknowledgments they are sure it will be received by them, and all his Majestys good subjects there.*

This last Law amongst others of *Mary-Land* being considered by the Lords Commissioners of Trade and Plantations, and several Exceptions being made thereunto; upon this the Lords of Trade have prepared the draught of an Act to be sent over and offered to the next Assembly, which they had before so often Requested might be done; and which Draught the Quakers do now Petition against.

And indeed, the Sole Opposers of the Establishment of our Church and Clergy in that Province, are the Quakers;



and the three Principal Reasons urged by them, are, First, That they are the *Ancient Seaters* who were invited into the Province, and came there upon the expectations of Liberty of Conscience. Secondly, That Liberty of Conscience is granted by a Law of that Country to all who *Profess to believe in Jesus Christ*, under which they would be thought included. And, Thirdly, That they are a *considerable part of the People* by which they would insinuate, that it would be prejudicial to Trade; that they would be aggrieved by Payment of Church Dues. To which the Council of *Mary-Land* have answered to this effect. First, That so far were the Quakers, from being the Ancient Seaters, or at all invited to Seat there, that when they came in, they were ordered by publick Authority to be Whipt out for disturbing the Government, and refusing to bear a share in its Expenses. Secondly, That notwithstanding the Legal Establishment of the Church of *England* and the Maintenance of its Clergy, a Liberty of Conscience is allowed to them, and all Dissenters, according to Law. And tho' it has been often proved, that the Quakers *Believe not in Jesus Christ* nor truly any one article of the Christian Faith; yet it is far from the Endeavours and Desires of any of the Church, to infringe them in that Legal Liberty which is given to any Dissenters. And, Lastly, That so far are the Quakers at this time from being *any considerable part*, that they are confident they will not make a *twelfth part of the Province*.

AND NOW UPON THE WHOLE OF THIS CASE,  
I HUMBLY CRAVE LEAVE TO REMARK.

1 That the Law for the Establishment of the Church of *England* and the Maintenance of its Clergy, is the Country's own Act; and if the general Inclination of a People can be at all concluded from the publick Acts of its Representatives, it must in this case be constru'd very much in favour of our Church and its Clergy, that notwithstanding such Difficulties, they should by four succeeding Laws Establish them, and twice Address in their behalf with a *Nemine Contradicente*.

2 That the Churches are now built throughout the Province, and it would be the utmost Disconsolation to all good Minds therein, to have their Churches turn'd into Popish Chappels or converted to any Prophane Use.

3 That a Clergy have been sent over Seas at the repeated Solicitations of the Country, who by several Letters sent from the Assembly, as well as from the Governor, did earnestly, press the Lord Bishop of *London*, and his *Commissary* to supply them therewith, giving all the assurance of an Establish'd Maintenance; without which, and to live precariously, Persons of Merit could not be prevailed upon to go so many thousand Miles: But upon the publick Faith and Credit of the Assemblies of that Province, have gone over.

4 His Majesty has been at very great Charges by several Royal Benefactions out of his Treasury in sending over Ministers: And the better to enable them who have been sent over to preach the Gospel, they have been fitted out with good *Libraries* to remain there for the Use of Them and their Successors for ever, by the Bounty of many of the Nobility, Clergy and Gentry throughout the Kingdom, whose great Charity will be sunk, and the *Libraries* themselves rendred useless should the Clergy return home.

5. Should the Clergy be forc'd to return home, it will be an extream hardship upon those amongst them, who are Married, and have begun to settle; as also, in some measure to those who sent them.

6. But to be depriv'd of its Ministers, will be mor especially so to the Country, who do most heartily acknowledge how much the Face of things has been altered for the better, by the increase of Morality and Honesty amongst them since they have had a Clergy.

7. It does the more disquiet their Minds to think of having their Clergy recalled at a juncture, when the Popish Priests are pouring in amongst them (no less than six having come in last Year, more than were sent in of the Protestant Clergy,

to whom they are now in a manner equal, there having been six in before). And if upon the withdrawing of the Protestant Ministers, the Province should be left utterly destitute, and be totally delivered up to Popish Priests, their Condition would be most Disconsolate, or as they themselves do emphatically express it, *this would cause great disquiet in the minds of his Majestys good Subjects there.*

8. It may prove of fatal Consequence to His Majesty's Interest to have that Country, in the Center of all his Provinces, on the Continent of *America* exposed to the Perversions of the Popish Priests, at a juncture, when the French from *Canada* are so notoriously diligent in sending their Emissaries among the Indians, lying on the back of this, and other Colonies, to draw them into their Superstition and Alliance: Into whose Religion and Interests also should the Priests bring *Mary-Land*, it is obvious to any that know its Situation how that would affect all the English Plantations on the Continent.

9. If it be thought advisable not to disgust the *Quakers* who are but a twelfth part of the Province, lest it should be prejudicial to Trade, will it not be much more advisable, and that for the sake of Trade, not to disgust the *Protestants* who are ten twelfths (allowing the *Papists* as well as the *Quakers* to be one) it being plain from the Premises, that the *Quakers* one twelfth part, cannot have a greater Zeal against the Establishment of our Religion, than the *Protestants* who are ten twelfths, have for it.

10. The *Quakers* have not the least reason to complain upon the account of so small a Payment to the National Church, as the 40l. of Tobacco *per Pole*, they being very far, as appears before, from having been invited into the Province with promise of Liberty of Conscience, and who yet notwithstanding the Establishment of our Church, as the Country declares, and as by an express Clause is provided in the present Draught of the Bill to be sent over are permitted the QUIET AND PEACEABLE ENJOYMENT,

AND USE OF THEIR RELIGION WITHOUT THE LEAST MOLESTATION. And whereas they think it an Infringment to their Liberty, to pay Church Dues, I humbly conceive, where Liberty of Conscience is most allowed, as in *Holland*, the National Church has the Legal Maintenance at the Charge of all Perswasions. And in the Act of Toleration with us, there is a Proviso, that Quakers and others should pay the Church Dues.

Lastly. It is humbly Desired it may be considered, that the Maintenance of 40l. of Tobacco *per Pole* is so far from being justly invidious that it is as mean a support, as I believe is given to the Clergy in any Establish'd Church in the Christian World. It amounts not to above the 8th part of the produce of that one Commodity of Tobacco; and there is nothing accrues from the increase of anything else; and after all, it raises but a very slender Maintenance to the Incumbent in a Parish of 30, 40, or 50 Miles in length and in all its Dimensions, larger than some English Counties. And yet with this small Support, because of the vastness of the Parishes, the Clergy are at extraordinary Expences, being obliged most of them to keep two Horses a piece to Ride into all the parts of their Cures, to discharge their Ministerial Duties of Preaching, Visiting, Christenings, and Funerals.

This tho' it be Notorious to those who know the Province; yet it is very observable with what secrecy and industry the Quakers have dispersed amongst such as are in power; some Pamphlets which they call Answers to what I have publish'd; wherein they give a most false Computation of the Charges in maintaining the Clergy in *Mary-Land*. To render their Establishment the more invidious Mr. *Wyeth* <sup>[52]</sup> in answer to my Letter, does affirm that 4000l. sterling a Year has been taken or distrained in 8 Years for the Clergy of that Province; the Total of which Sum is 32000. To justify which Charge,

1. He computes the number of Taxables in the Province to be 24000.

2. He values the Tobacco, paid to the Clergy at 1d *per* pound; according to which Computation, the 40 pounds of Tobacco *per* Pole upon each Taxable, will amount to 32000l. But to prove the monstrous Falsity of this Computation and Charge in all its Parts, I averr as follows,

1 That the number of Taxables never yet amounted to above 12000 as can be made appear by the Testimony of an Honorable Person who was *Custos Rotulorum* of the Province; and consequently his 32000l. charged must be reduc'd to 15000l.

2 It is well known, that the value of publick Tobacco *Communibus Annis* is but 5 or 6s *per* hundred, and according to the law of Exchange or Barter for things sold for Tobacco, is but 5s *per* hundred; and if it be urg'd that this last Year some few of the Clergy did sell their Tobacco for 8 or 10s. it was meer accident, many Ships being then in the Country which wanted Freight. But on th' other side it often happens, that publick Tobacco can scarcely find those who will do much more than Ship it home. Now if we value the Tobacco paid to the Clergy at 6s *per* hundred, the Charge arising from 11000 Taxables will come to about 9000l.

3. Out of this 9000l. Thirty five Churches or Chappels have been Built, or at least the Taxes levied for the Building, which at the charge of 200l *per* Church, amounts to 7000l. and when the Deductions are made in every Parish of 5l. of Tobacco *per* hundred to the Sherrieff for Collecting, and to the Parish Clark of 1000l for his Service, it will follow, that the personal Charge of the Clergy of that Province in 8 Years time has been under 2000l. so vastly distant from Truth are the Assertions of those impeccable Men the Quakers.

In Fact so far are we from rendring Religion, or the Ministers of it, burdensome to the Country, that all possible ways are contrived at home, to assist the Province in raising a sufficient Support and Encouragement for worthy, and able

Pastors to be sent amongst them, and to provide otherwise for the Edification of the People. To this purpose it is that Libraries have been already given to *Mary-Land* alone, to the value of near 2000l. and will be (if the Clergy continue there) made up to above 4000l. to enable them the better to Instruct their respective Cures. There is partly already, and will further be given to the value of many hundred Pounds in Bibles, Catechisms, and other practical Books to be distributed by the Ministers to the same end.

And that no kind of Assistance may be wanting to encourage a People so well deserving it, in their Endeavours to settle our Church amongst them, all possible Application is here used to raise a Support for Ministers also to be sent in to those Parishes in *Mary-Land* where the settled Maintenance is too too Slender.

*FINIS*

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P A R T. I.

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By *THOMAS BRAY*, D. D.

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*LONDON,*

Printed by *E. H.* for *Robert Clavel*, at the *Peacock*  
in *St. Paul's Church-Yard*. MDCXCVII.





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THE

## INTRODUCTION.

THE Design of Publishing the following Proposals, and Catalogue, is in hopes that falling into the Hands of such who are Piously dispos'd, they may be thereby wrought upon to contribute towards the promoting the two best Things in the World, *Religion* and *Learning*, in those Parts which are most uncultivated therewith, the *American* Plantations.

And indeed it is scarcely to be imagin'd, that those Persons who are thoroughly season'd with true Piety, and are sensible of the inestimable Benefit which they themselves have received by the Preaching of the Gospel (by which alone they are distinguish'd from those Barbarous *Indians*, whose Spiritual Condition is truly deplorable; and whose Conversion is one thing herein aim'd at, as well as the Instruction of those of our own *Colonies*.) It is not to be Imagin'd, I say, but that they should be hearty Well-wishers to such a Design, and contribute so far as they are able, towards carrying it on. It was Emphatically spoke to *St. Peter* by our Blessed Saviour, *When thou art Converted, strengthen thy Brethren*, Luke 22. 32. For a Soul thoroughly Converted, and burning with a fervent Love to God, will not only wish well to the Labours of others, but by all possible means will it self endeavour, that the Image of that God he loves, may be imprest likewise upon other Mens Souls; and that all the World may joyn with him in the Adoration and Praises of that Blessed Saviour, from whom he does receive such unspeakable Benefits.

Now, in reference to our Foreign Plantations, the Subject of our present Concern, I humbly conceive, there is scarcely

any more effectual way to testify our Love to God, or the Souls of Men, by promoting the Glory of the one, and contributing to the common Salvation of the other, than by imparting something towards the providing of such *Libraries* therein, whereby the Clergy sent thither, may be enabled to instruct those People in the Doctrines of sound Belief and good Morals; the two great constituent parts of Christianity.

- (3) For this in the first place, I will be bold to assert, That however some Persons, whose Enmity to the Clergy proceeds from their want of Love and Veneration to that God and Religion, to whom they do Minister (as is notorious, if we consider the Principles and Practices of those Men;) notwithstanding, I say, such are pleas'd to traduce the whole Order as useless, and a burden to the World; yet it is evidently owing to the Men of that *Tribe*, that Mankind has been so happily recover'd from the Ignorance, Barbarity, and Brutish Manners into which it was sunk; and that Licentiousness, Rapine and Violence have given way to Purity, Justice and Humanity in those parts of the World where Pure and Genuine Christianity is taught; Nay, and it is owing to them, that where Humane Sacrifices were once offered, now the *Reasonable Service* that the Gospel prescribes, which is *to live Soberly, Righteously, and Godly*, has prevail'd in the World; and that where whole Provinces were Slaves to the Devil, they are now the Servants of God. And should a Nation, through the heavy Judgment of Heaven, become destitute of a Learned and a Pious Clergy, and be delivered up to the Malignant Principles of those who hate the Profession; Good God, to what Impurities, Rapines and Murders must such a wretched People be inevitably expos'd! Such an inestimable Benefit to Mankind, are a Clergy that do thoroughly understand, and industriously preach the Genuine Doctrines of Christianity.

Next, I presume I may safely assume this, that as the Clergy are more or less useful to those Excellent Ends of

(4) Improving and Perfecting the Minds of Men, accordingly as they are more or less Masters themselves of that Divine Knowledge which they are to Teach others; so it is not possible according to the present Dispensation of Divine Providence, that they should thoroughly understand it themselves, without the help of such Books as treat of all the Sacred Truths of Christianity. For now the Gospel being fully reveal'd, *Inspiration* is ceas'd, and Persons of all sorts, Clergy as well as Laity, are left to Study and Reading, as the only Means, whereby, together with God's Blessing, they can attain to that measure thereof, which is sufficient to inform themselves and others.

And therefore Lastly, from hence it does follow, that such Charitable Persons as shall contribute towards the furnishing of the Clergy design'd for the *English Colonies* abroad, with such means of Knowledge, as we propose, cannot but have a proportionable share both in the Vertue and in the Reward of that Blessed Work, whereby God's Kingdom is exalted in the World, and the Devil dispossess'd of that Usurp'd Dominion he has gain'd over so great a part thereof. Such will in some measure, be accounted to have been *Evangelists* themselves, and will partake in the Reward of those who have *turned many to Righteousness*, by carrying the Gospel to other Nations.

(5) And who is it that is piously Ambitious of being high in the Favour and Love of God, and of being exalted to a higher Station amongst the Blessed Saints above, that would not at the Charge of a Moderate Benefaction, be so Instrumental as this may render him, towards the Salvation of a considerable part of Mankind? The *Apostles* we do all know, are to *sit upon Twelve Thrones judging the Twelve Tribes of Israel*. And wherefore is it that they shall be thus Honoured above all Men, but because they were the Grand Propagators of Christianity, *and spar'd not to spend, and be spent* in that Service, 2 Cor. 12. 14. to reduce Mankind to the Obedience of God? And may not then those Persons expect a proportionable degree of

Honour and Reward above their Brethren, who shall offer of their Substance towards the same Noble and Blessed End? Charity, indeed of whatsoever kind it be, will have its Reward. He that gives Alms to the Poor, He that Cloaths the Naked, or Feeds the Hungry, will find it upon his Account at the Day of Judgment. But then as there are different ways of doing Good ; so to provide Spiritual Food for the Souls of Men, is a Charity of as much a more exalted Nature, as the Spirit is more Excellent than the Body.

- Nor will this Charity terminate only on the Minds of those that receive it, but will also have a most happy Influence to the procuring of their Bodily Comforts, for wheresoever the Gospel of our Saviour prevails, it takes off that Ferity of Nature whereby Mankind become Beasts of Prey, even Wolves and Tygers, to one another, and renders 'em Benign and Kind to all those who have to do with 'em ; and ready to do all manner of good Offices to their Brethren in Humane Nature. So that you may ever observe, that proportionably as Divine Knowledge prevails in the World, in the same degrees do Barbarity, Rapine,
- (6) Violence and Brutality decrease, and Humanity, Justice and Order gain ground amongst Men. And if the Authors from whence this Knowledge is deriv'd, are not corrupted with such Principles as undermine Morality (which is visible in the Writings of some sort of Men) the tendency of Christian Books, as such, is to improve Mankind in all the Faculties and Powers of Soul and Body, to a similitude with the Holy Angels themselves ; and indeed to render 'em Partakers of the Divine Nature.

This I say, if the Authors from whence this Knowledge is deriv'd, be themselves good ; for Men are generally such in their Principles, Tempers, and Dispositions, as the Books and Company are with which they Converse, since *Evil Communications* in either way do *Corrupt good Manners* : but such as do truly represent the Nature of that Covenant we have

made with God in our Baptism, and do shew us from thence, the indispensable Obligation lying upon us to a Holy Life; such as do set forth the Principles of our Religion as the most forcible Motives to live according to the Dictates of Right Reason, and the Improvements of Revelation; such Authors as these do manifestly tend, not to Debauch the Manners, but to Improve the Morals of Mankind, to that degree, as to bring down a kind of Heaven here upon Earth, and to render the Inhabitants thereof Guardian-Angels to one another.

7) And this has been the great Aim in that Collection of Books here Recommended, as proper to enable our Clergy to Advance the Blessed Work proposed in those Plantations where they are to Minister. It is hard to be answerable for every thing contain'd in all of 'em. There is no Humane Writing free from Faults or Defects in some kind or other; But however there are no Errors in any of those Books here Propos'd, which the Orthodoxy of others in the Catalogue will not rectifie. And take 'em in the whole Bulk, they are thought to be some of the most useful in their kind, to give a competent Understanding of the whole Body of Christianity, and all its Parts. And as it is endeavour'd, together with the Catalogue of Books here exhibited, to give a Scheme of Christian Truths in that Order wherein they do most naturally lie; so the very studying of 'em in such a Method, may probably tend, not a little to the Improvement of our *American Clergy* in Christian Knowledge, and to enable 'em the better to Edifie others. For as the Studying of any Science incoherently, begets nothing but Confus'd Apprehensions of things in our own Minds; so it will render us incapable to give clear and adequate Representations thereof to other Men.

And indeed it ought not to be dissembled, that this Catalogue is published with some design to help our Young Students in Theology, even on this side the Water, since it may be a piece of Service to some of them, to direct 'em in

- (8) the Choice of such Books, as will be of most necessary and immediate use to them in their Ministerial Instructions to the People, and which yet by the brevity of the Catalogue may be had, (some one at least on each Head) without any great and insupportable Charge. True it is, there have been various Methods of Study given us by learned Men, with a List of those Authors they would Recommend to our use: But it is the general Complaint, that few or none seem to have Adapted their Catalogues to the *Proper* and *Immediate* Business of a Parish Minister, as he is one who must instruct his People in all things belonging to his Salvation; much less to the Circumstances of the greatest part of that Body, whose small Livings, especially if they have Families, will not afford 'em wherewith to Purchase a third part of the Books Recommended to them in those Catalogues.

- Nor indeed, if they could buy them, would it be very agreeable to the Nature of their Business to do it; for either these learned Directors give us Lists of all the Authors that have Writ upon each Subject, or at least of as many as they have perus'd and read themselves, and this generally through all the general parts of Learning, however remote and unnecessary to the particular business of a Preacher of Catechist; or if they have confin'd their Catalogues to such Books as are more *Immediately* Useful and Practical, yet they do not seem to have design'd 'em in any great Order, whereby the *Rationale* of their Catalogue may clearly appear with respect to a Parish Minister, as if they intended thereby a Provision, especially for a through and entire Information of Teacher or Hearer in all the necessary and essential points of Christianity And hence it is that many Young Divines, if you come to examine their shelves, will be found either to have laid out what they could spare, in Books of a more remote concern, and thereby to have disabled themselves to purchase those of a more immediate Importance. Or if they have expended their small Stock in Practical Divinity, yet their Collection will seem to be
- (9)

very *Rickety*, having a great redundance in Authors upon some points, and as great a deficiency on others. Whereas those in the mean Livings by cutting off Superfluities, might be able by degrees to purchase one or two Books at least, upon every of those Heads of Doctrine wherein it is necessary they should instruct the People; and for want of which, all the *Terms* of the *Baptismal Covenant*, are scarcely Preach'd over to them in many places, I fear, in the whole Course of some Mens Ministry.

And probably it is from this Observation, that some have been so importunate with me to Print the following Catalogue of Books design'd for Parochial Libraries in the Foreign Plantations, upon which consideration I hope, it will not be imputed to me, as Arrogance, to offer what looks like a Direction in this case, especially when it is to my Brethren of the lowest Form in the Church that I do herein apply my self.

And yet so far am I from assuming to Dictate what Books, it may be sufficient, even for the most Inferior Rank of our *English* Divines to read, that I do thus far *Retract* what I have said with respect to any advanced to Holy Orders in this part of the World, where good Literature does so much flourish, and makes such a distinction in the value we put upon Men, that I do freely acknowledge it were much to be wisht that every one of the Clergy here in *England*, should *Launch out far* into the vast Ocean of Universal Learning. For besides that we live here in a very Inquisitive Age, wherein Persons of all Ranks and Professions have arriv'd to great Attainments in all the parts of Knowledge; and it is not a little indecent to see a Gowns-Man, whose very Garb denotes him one Devoted to Study, outdone by any ordinary Laik, in *Philology*, *Philosophy*, *Mathematicks*, *Antiquity*, or any part of useful Learning (except by Persons in their own proper Profession, to whom it is as decent on the other side to submit) besides this, I say, the Business of a Divine is of that comprehensive extent, that good Skill even in Nature,

Mathematicks and Laws, which may seem most remote from his Business, is not only Accessary and Ornamental to his Profession, but of exceeding great use for the Explication and Proof of some of the principal Subjects he is to Discourse upon to the People, and also for the Defence of the most *Fundamental Articles* of Faith, that he is to maintain against the *Atheist* and *Anti-scripturist*.

- (11) The Knowledge of *Nature* affords the best, the plainest, and the most demonstrative Proofs of the Existence, and Providence of God, to the Establishing of our Faith, and the Raising the Admiration and Devotion towards the Divine Majesty, both of the most Intelligent and of the Meanest of the People. *Mathematical* Knowledge is in some measure necessary, to enable one to give a Rational Account of the Truth of the *Mosaick History* of the Creation and Deluge; and to answer the Cavils and Exceptions of the Superficial and Half-learned Atheist, (as has in the Instance of the Ark, been unanswerably done by Bishop *Wilkins*,<sup>[49]</sup> and in the like Cases by other Pens.) And a competent Knowledge of the *Laws*, especially of the *Civil Law*, and of the Law of *Nations*, enables a Divine with the most convincing Arguments and Reasons to Establish the Doctrine of Christ's Satisfaction, one of the principal Articles of Reveal'd Religion. Insomuch that *Crellius*<sup>[50]</sup> himself confess'd before his Death, that he had never Written against *Grotius* upon that Subject, had he first seen his Chapter *de Communicatione paenarum*. And indeed, many of the Social Duties of the Civil Life, are not likely to be so exactly stated by any, as by one well acquainted with the Laws and Customs of Nations. So that it is very requisite, that every Pastor of a Flock, especially in this Curious and Incredulous part of the World,
- (12) should give himself up to farther Enquiries into Universal

*Didici, paulo antequam moreretur, dixisse Crellium, se nunquam contra me Scripturum fuisse, si ante Scriptionem legisset mea de penarum Communicatione in Jure Belli & Pacis Ep. 556. 2 parte.*



Learning, still making this his Rule, that he spends most of his Time and of his Thoughts upon what is Essential and immediately necessary to Man's Salvation, *viz.* the Terms of the Covenant of Grace; since to pursue any other Knowledge to the neglect of this, would in him be to gratifie a sinful Curiosity.

But as for those who are to serve in the Plantations, I do not at this distance foresee the necessity of their being provided of more than such a Sett of Books, as shall be of absolute necessity to enable 'em to declare the whole Will of God, so as may suffice to the Information of Plain and Illiterate Men, that so they may be able with *St. Paul*, speaking to his Converts, to call the Consciences of those committed to their Charge, to attest also to them, that they *are pure from the Blood of all Men, not having shunned to declare unto them all the Counsel of God.* Not but that we could wish to have one Library of more Universal Learning, to have recourse to upon occasion, in every *Province*, and shall especially endeavour to have one in the College which is now Erecting in *Virginia*, by the Favour and Bounty of his most Excellent Majesty and our late B. Queen,<sup>[50a]</sup> and by the Liberal Benefactions of many Right Reverend, Noble, and Generous Persons, and by the Especial Industry, Care, and Expence of one of the best *Provincial Governours* in the World.

But however, as it is fit we should be contented with small Beginnings, so we shall be deeply sensible of what Assistance shall be given us towards *Parochial Libraries*, and shall study in all manner of ways to express our Gratitude to our Benefactors for the same: particularly, as in order to the preservation of those Books, besides the Lettering upon their Covers to what Parish they belong, and the making of several Registers of 'em; one to be left with our most Honoured Diocesan the *Lord Bishop of London*; one with His Majesty's *Governour* in each *Province*; one with the *Suffragan* or *Commissary*; and one to be deposited in the

*Vestry* of each Parish; as all this to preserve 'em from Loss or Imbezement, or in order to recover 'em if any wise diminished; so in *gratam rei Memoriam*, there will be moreover added in each of these Registers, a List of our Benefactors, and of their respective Benefactions.

But that which I am sure will be most grateful to such Lovers of Religion and useful Learning, we will by the Grace of God, make that good use of 'em we ought, to the purposes design'd. We shall indeed think it hard to be sent to Work in the *Brik-kilnes* without our Allowance of *Straw*, but give us Materials and Tools, and we'll endeavour to be answerable to God and Man for our *Fidelity and Labour*.

(121)

PROPOSALS <sup>[51]</sup>

FOR the Incouragement and Promoting of Religion and Learning in the Foreign Plantations; And to Induce such of the Clergy of this Kingdom, as are Persons of Sobriety and Abilities to accept of a Mission into those Parts.

(122)

WHEREAS the Propagation of the Christian Faith, and the Increase of Divine Knowledge, amongst all sorts of Persons in His Majesty's Foreign Plantations, are the Wishes, Desires, and Prayers, of all Pious and Serious Christians, and such as are Zealous of God's Glory, and the Salvation of Mens Souls. AND WHEREAS that Blessed Work, next under God, does principally depend upon the Abilities of the Clergy in those Parts, the Exemplariness of their Lives, and their Industry in Teaching others; WHEREAS ALSO the Clergy, that are already in the Plantations, as well as those who are to be sent thither, cannot (Humanly speaking) be so capable of Informing themselves, and of Instructing others in the design of Christianity, in the Nature of the Covenant of Grace, in the Meaning and Importance of the Articles of our most Holy Faith, and in

*the Nature and Extent of all Christian Duties, without the Assistance of some good Commentators upon the Holy Scriptures; and one, at least, or more of those Authors, who have best treated upon each, and every of those Points. WHEREAS ALSO for the supply of that Want, Men of Parts and addicted to Study, will hardly be induced to leave the Expectations they may have of better Encouragement and Improvement in their Native Country, to go to remote Parts and Climates less agreeable, without such Advantages, as will over-balance all Considerations inclining 'em to stay at home; and, especially, not without a competent Provision of such Books, as are necessary for their Studies in those Places where they are to Serve: (Few of them that go over from hence, being able to furnish themselves with so many Books as they shall need.) AND, LASTLY, WHEREAS Insufficiency and Scandal in the Clergy of those places, in all probability, would be most successfully prevented, both in this and future Ages, should every Parochial Minister in the Plantations have a sufficient Library of well-chosen Books, of all those kinds before-mentioned, in which he might spend his time to his own Satisfaction, and with Improvement and Profit to himself and others.*

*TO PROMOTE THEREFORE so Blessed and Noble an End, as the propagation of Christian Knowledge in those Parts; and as well to encourage those who are there already employ'd in the Ministry; as also to invite over other able Ministers, and to furnish both, with proper Means for accomplishing so good a Work; IT IS HUMBLY offered to all that are hearty Well-wishers to the Souls of Men, and the Honour of their Saviour, to consider, and as they shall see Cause, to favour these Proposals following.*

1. THAT a Catalogue being made of what particular Books are judg'd most immediately and necessarily Useful, for a Parochial Minister, wherewith he may be sufficiently enabled both to Inform himself, and to Instruct others, in all the Necessary and Essential parts of Christianity; so many of

*such Libraries be sent by the Lord Bishop of London, by the Hands of such as his Lordship shall Commission for that purpose, to be Appropriated and Affixed, one to each Parish in the Foreign Plantations, particularly those of Mary-Land, and farther as the Fund to be raised shall enable.*

2. THAT every Parochial Library shall be Affixed in a decent and large Room of the Parsonage-House of such Parish, there to remain to the sole Use of the Minister thereof for the time being, unto all future Generations, and to be as UNALLIENABLE as any other the Rights and Dues of the Church, which are Ascertained by Law.

(124) 3. THAT in Order to the Preservation of every such Library to succeeding Ages without Loss (as far as can be Humanly provided in any thing of that kind) there be made an exact Catalogue of the Books belonging to the Library of each Parish; and that every such Catalogue be fairly written in four Books of Vellum provided for that purpose: The first whereof to be left with the Lord Bishop of London for the time being; a second with his Commissary, or some chief Clergyman in every of those Plantations where such Libraries are provided; and a third to remain in the respective Libraries themselves: and a fourth to be deposited in the Vestry of each of the said Parishes.

4. THAT the COMMISSARY be obliged, at least once in three Years, Personally to make a Parochial Visitation; And then, besides the Charge of his Duty in other respects, that it be incumbent also upon him, particularly to Inspect the Parochial Libraries, and to see that none of the Books be Imbezell'd or Lost: And that the Church-Wardens of each Parish be also obliged, every Year, before the Visitation, to inform themselves in what Condition the said Books are, and to Present accordingly at the Visitation.

5. THAT for further Security to preserve them from Loss and Imbezelment, and that they may be known where-ever they are found; in every Book, on the one side of the Cover, shall be Letter'd these Words, SUB AUSPICIIS WILLIELMI

III. *on the other side the Name of the Parish to which these Books do belong: EX. GR. E. BIBLIOTHECA DE MARY-TOWN: E. BIBLIOTHECA DE JAMES-TOWN, &c.*

6. *THAT the Minister of each Parish, his Heirs and Administrators, may be obliged, by Virtue of an Act of Assembly provided and made for that purpose, to make good what Books shall be Imbezelled or Lost by his fault.*

25) MEANS of obtaining such Parochial Libraries.

1. *That Application be made to the Nobility, Clergy, and Gentry, for their Charitable Contributions to so Pious a Work; and especially that the Merchants and Traders to the Foreign Plantations be earnestly call'd upon, as Persons principally concern'd, to encourage this Design: It being most reasonable to expect, that in Gratitude to God, and the Inhabitants of those Plantations, the more plentifully they have reaped of their Temporal Things, the more liberally they should sow to them in Spiritual Things.*

2. *That Application be also made to such Learned Authors as are now living, that they would bestow some of their own Books, which shall be judged useful to the Purposes aforesaid. Lastly, In Gratitude to the Benefactors towards this Pious Design, all those who shall Contribute any thing thereunto, shall have their Names and respective Summs; And the Authors shall have the number of Books given by 'em, transmitted to Posterity, by being Registred in Books kept for that purpose in each of the Libraries, and deposited in the Vestry of every Parish.*

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APPENDIX

AND

NOTES.





AN  
ANSWER  
TO A  
LETTER

FROM  
Dr. *BRAY*,

Directed to such as have contributed to-  
wards the Propagating

Christian Knowledge

IN THE  
PLANTATIONS.

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*By* JOSEPH WYETH.

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*LONDON*, Printed and Sold by *T. Sowle*, in *White-*  
*Hart-Court* in *Gracious-street*, 1700.



AN  
ANSWER  
TO A  
LETTER

From Dr. *Bray*.<sup>[57]</sup>

Being one of those who are heartily Desirous that *Christian Knowledge* be propagated in the *Plantations*, and have in my small Proportion, contributed thereto ; I suppose my self to come within the compass of the Doctor's Direction, and as such, have some kind of Right to Read and Consider his Letter, and also to Reply to it, upon finding him either *Mistaken* or *Partial* ; and I cannot avoid thinking he is both. *Partial*, in attempting to break the common Liberty of the People of *Maryland*, for the private Advantage of a few Clergy-men : *Mistaken*, not only in calling his Attempt by the glorious Title of *Promoting Christian Knowledge*, but also, in the Way and Means to effect it ; and therefore have given my self the trouble of the following Papers, to contribute yet farther, if it may be, to undeceive any who may be misled by the Doctor's *Letter*, which I shall consider chiefly under two General Heads.

First, *With respect to the Design.*

Secondly, *The Method by him proposed to carry on and effect the Design.*

*First*, The *Design* it self ; The Doctor, p. 1. and in his first Paragraph, says, *is for the Destruction of the Powers of Darkness, and the Enlargement of Christ's Kingdom in his Majesty's Plantations.*

This *Design*, when real, and not pretended only, is a *Design* so Noble, Just and Honourable, that it is worthy the hearty Encouragement of all Faithful Christians; and all such cannot but think themselves engaged to Contribute, according to their several Capacities, for the effecting of it; because, that in the Progress of this Work, it makes *Governours* and *Government* Secure and Easie; it makes *Families* Sober and Industrious; it makes *Societies* Pleasant and Profitable; in fine, it makes all Happy; by taking from the several Orders of Men, that irregular Passion, which is the ground both of Sin and Strife. But as best things, when corrupted, prove the worse, by adding Malignity to their Degeneracy; so the noblest of Designs may be pretended to cover very contrary Intentions: Thus the Doctor, under the specious Pretence of the *Destruction of the Powers of Darkness*, hath plainly endeavoured the *Destruction of the Power of Christian Liberty*; and under the pretence of *Enlarging Christ's Kingdom*, hath shewn his zealous endeavour for the *Enlarging Anti-scriptural Hierarchy*, and *Secular Power*, in the Person of the Priest; not barely to the prejudice of *Christian Knowledge*, but positively against the end and design of the Gospel of Peace, which Jesus Christ is the Author of, and which the Apostles preached: And therefore it cannot be unacceptable to every Contributor, to the Advancement of *Christian Knowledge*, to see the Fallacy of the Pretence detected; by shewing, that instead of that Excellent Design, the bottom is, as the Apostle has it, to

Phil. 2. 21. *seek their own, and not the things which are Jesus Christ's.*

As to the first of these, viz. the *Destruction of the Power of Christian Liberty*, the Doctor has plainly shewn his Endeavour and Aim, in these words, ‘Now that the *Quakers* are openly, ‘and the *Papists* more covertly, making their utmost Efforts ‘against the *Establishment of our Church*, by false Representations at home, of the Numbers and Riches of their ‘Party; and by insinuating, that to *Impose* upon them an ‘*established Maintenance* for the Clergy, would be prejudicial

Letter, p. 1.  
Art. 3.

‘to the Interest of the Province, by obliging so many wealthy Traders to remove from thence: the Falsity of which, they (the Clergy) thought me best able to make appear.

16. The Apostles, when they *established Churches* in the Faith, 29. they tell us, *They delivered them the Decrees for to keep, that were ordained of the Apostles and Elders which were at Jerusalem.*

These Decrees were few and short; and among them there is no mention of *imposing* a Maintenance: I will recite them.

16. *It seemed good to the Holy Ghost, and to us, to lay upon you* 29. *no greater Burthen than these necessary things; That ye abstain from Meats offered to Idols, and from Blood, and from things Strangled, and from Fornication: From which, if you keep your selves, ye shall do well. Fare ye well.*

And if the Doctor had sought the *Establishment of his Church*, by the delivering of these Decrees, and pressing with the greatest Earnestness, the necessity of a *Holy Life*, he might rest himself most firmly assured, that the Quakers never did, nor will ever oppose such an *Apostolick Establishment*: But if the *Establishment of his Church*, must be upon the Ruine of the Temporal Estates of those, who agree not with him in Worship, in removing that Security, which the Priviledges of their first Settlements, and the Sanction of a Law, hath given them: He ought not to take it ill, that we openly oppose that.

As for any *Covert Opposition*, or any *Opposition* at all made, by Papists, to the Doctor's *Establishment*, I know of none, nor cannot at present find a reason why they should disagree; unless it were upon the Question, Who shall be the *Receivers* of the *Maintenance*? But with this I care not now farther to trouble my self; but shall proceed to shew, that this *Christian Liberty*, which the Doctor would now destroy, was very earlily provided for, by a Law made in that Province, and confirmed by the Government here, and bears date the 6th of *August*, 1650.<sup>[58]</sup> which Law is entituled, *A Law of Maryland for Religion*: In which,

among other things, it is said, ‘And whereas the inforeing  
 ‘the Conscience, in matters of Religion, hath frequently fallen  
 ‘out to be of dangerous Consequence, in those *Commonwealths*  
 ‘where it hath been practiced; and for the more quiet and  
 ‘peaceable Government of this Province, and the better to  
 ‘preserve mutual Love and Unity amongst the Inhabitants  
 ‘here: Be it therefore also, by the Lord Proprietary, with  
 ‘the Advice and Assent of this Assembly, Ordained and  
 ‘Enacted, except as in this present Act is before declared and  
 ‘set forth, that no Person or Persons, within this Province,  
 ‘or the Islands, Ports, Harbours, Creeks, or Havens, there-  
 ‘unto belonging, professing to *believe in Jesus Christ*,  
 ‘shall not, from henceforth, be any ways troubled, molested,  
 ‘or discountenanced, for, or in respect, of his or her Religion,  
 ‘nor in the free Exercise thereof, within this Province, or  
 ‘the Islands thereunto belonging; nor *any way compell’d* to  
 ‘the *Belief* or Exercise of any other Religion, against his  
 ‘or her Consent. And after a Clause, for the Security of the  
 Civil Government, it goes on, ‘And that all, and every  
 ‘Person and Person that shall presume, contrary to this  
 ‘Act, and the true Intent and Meaning thereof, directly or  
 ‘indirectly, either in *Person* or *Estate*, wilfully to Wrong,  
 ‘Disturb, Trouble or Molest, any Person or Persons what-  
 ‘soever, within this Province, professing to *believe in Jesus*  
 ‘*Christ*, for or in respect of his or her Religion, or the free  
 ‘Exercise thereof, within this Province, otherwise than is  
 ‘provided for in this Act, that such Person or Persons, so  
 ‘offending, shall be compell’d to pay treble Damages to the  
 ‘Party so Wronged or Molested, &c.

Whosoever, that is not strangely bigotted to *Persecution*  
 and *Imposing*, must, upon reading of this *Law*, agree with  
 the Doctor in his Character of the People of *Maryland*: ‘They  
 ‘are, says he, generally observed to be a People of quick  
 ‘Parts, and good Intellectuals. I am sure, to me, this is an  
 Argument that they are so. For in this *Law*, they secured a  
*Scripture Belief*, and preserv’d a *Liberty*, which the Apostle

4. hints at, when he says, *Who art thou that judgest another Man's Servant? To his own Master he standeth or falleth: Yea, he shall be holden up: For God is able to make him stand.*

In this they did very prudently: For hereby all Professors of Christianity stood upon the same foot of Advantage; none, as Christian, had Power of *Imposing a Maintenance* from others, each were free to establish Churches, and maintain Ministers (if they would) for themselves. And if those, who Labour in the Word and Doctrine, Labour in a Gospel Spirit, and Live according, they need never fear but the People they Labour amongst will chearfully supply their Necessities; for which they have the promise of *Jesus Christ*, if they have Faith enough to depend upon it. But to proceed, This *Legal Security*, and some other Previous Advantages, was both Incouragement and Protection for some early Planters, to settle in that Province; among which, with the Doctor's leave, some, not of the Latest, nor most Inconsiderable, were *Quakers*; whose Christian Sobriety, and Rational Diligence, has been of no small Advantage to the publick Advantage of that Province, as well as the increasing Revenue of this Crown: The first, their Ingenuous Neighbours will acknowledge; and of the last, there are some Witnesses here, who also are much better Judges than the Doctor, what Prejudice, both to the Revenue of this Crown, and the Good of that Province, their removal would be.

But that I may, if possible, open the Doctor's Eyes in this Question, I will set before them a short Scheme and Estimate of that Violation, which has repeatedly been offered to the Priviledges of the Law before-mentioned, and which has been as often refused to be Confirm'd by the Government here. In order to which, I must first acquaint my Reader, That the *Law* of Maryland, for *Religion*, before-mentioned, did continue to be the Peoples common *Land-mark* of Liberty, from the date of its Confirmation, till Anno 1692.<sup>[59]</sup> at which time some, either not liking their common Freedom of Religion, with the rest of the Inhabitants; or else not

willing to Maintain singly their own Chargeable Clergy, did, with the help of the then Governour *Coply*, get an Act, to *Impose* upon all others to Maintain them; and was entituled, *An Act for the Service of Almighty God, and Establishment of the Protestant Religion, &c.* This was sent over hither for to be confirmed, but when tender'd to the King and Council for that end, (which was five Years after it was brought over, but was kept Dormant, because that till it was disallowed, it had the Force of a Law, and accordingly they made Distraints by Vertue of it) it was disallowed, as contrary to the *Law of Religion* above-cited, and the Repeal sent over. This did not discourage that Party, but that they procur'd another Act, of the same Title, and to the same purpose, and sent it over to be Confirm'd: This also the King in Council disallowed, *Anno* 1699.

At the time when this Repeal and Disallowance was sent over, Doctor *Bray* also went, and did so effectually bestir himself, that with the Assistance of the Clergy, &c. they, in *Contradiction* to the repeated Disallowance of the King and Council, to their Law, have again renewed the said Act in Substance, and have made the Title yet narrower than the two former: They were for the *Establishment of the Protestant Religion*; but this is for the *Establishment of Religion in this Province, according to the Church of England*. The first, it's true, was the most Charitable Title, but yet it serv'd to the same purpose, and was expounded as the last.

In this Law, among other things (after their former Patterns) it is enacted, 'That for the Incouragement of faithful and 'able Ministers, labouring in the Work of the Gospel, to 'come and reside in this Province, instead of such *Tythes* 'usually in *England*, as aforesaid, a Tax or Assessment of '40*l.* of *Tobacco per Poll*, be Yearly, and every Year successively, levied upon every Taxable Person, within each 'respective Parish, within this Province.

By *Taxable Persons*, is understood, all Males of sixteen Years, and upwards, to sixty; of white Persons, and all, both Men and Women, Blacks of the like Ages.



Now for the drawing of the Scheme and Estimate, which I promised, I shall suppose (for with respect to Number, I can do no more, unless I had the Assistance of the Doctor's *Tabula Prima*, &c. of which more anon) that the Heads of Families, who differ in Worship from *Episcopacy*, their Children and Servants, both White and Black, which are Taxable, may be in Number 6000. (and I think I am not much mistaken in this Supputation, because the Doctor, in his *Circular Letter* to the Clergy of *Maryland*, at the end of his piece entituled, *Apostolick Charity*, printed this Year 1700. hath these words, *Especially the Papists and Quakers, which I understand are numerous amongst you*; which intimate, there are others who differ from them, though these named may be most numerous) the Yearly Assessment of these, at 40l. of *Tobacco per Poll*, valuing the Tobacco, *communibus annis*, at a Penny a Pound, (tho' some Years since 1692. it has been double that Price) it amounts to One Thousand Pound Sterling a Year: Which is no inconsiderable Sum, to be taken and distrained Annually, for eight Years, as this has been, on pretence for the *Service of Almighty God*, by colour of Laws disallowed by Authority.

But as the Assessments above-mentioned, of 40l. of *Tobacco per Poll*, hath been gathered by Laws disallowed, so it is some degree of Injustice, to constrain, even those who owned their Ministry, to give them such a certain Portion; which Assessments being added to the former, will make up, according to the Information I have, a Sum three times the former; the whole Number of Taxable Persons being supposed to be about 24000. by which Computation, 4000 Pounds Sterling a Year, has been taken or distrained, for 8 Years, for the Clergy of that Province. The Total of which Sum is, 32000 Pounds; and the Doctor tells us, there is but 16 Ministers, and the Churches but lately built, and that to the great Charge of the Governour Nicholson, and the Country.

That it has been to their great Charge, is likely very true, for if each of these 16 Ministers had for the past 8 Years,	l.
100l. <i>per Annum</i> , that will make the Sum of.....	12800
Then for Building Churches, and petty Expences, }	
if at least it has been so expended.....	19200
.....	<hr/>
Total	32000

Reader, Is not this a notable Burthen to Intail upon a Country, and a ready way to Cramp the Industry of its Inhabitants; and thereby prejudice the Revenue of the Crown?

Now Doctor, as our King is the common Father of his People, and hath carefully executed his distributive Justice, How is it consistent with that, and with the *established Priviledge* of that Province, to seek to draw his Authority to colour the *Violence* of a few, who in their desire, shew themselves more bent on the Spoil of their Neighbours, and the enslaving of the People, than either the *Glory and Service of Almighty God*, or the *Common Good of that Province*?

Having shewn briefly, that the Doctor's Design of *Imposing*, is quite contrary to the Settlement of that Province, to the Will of this Government, as appears in the *Disallowances* before-mentioned, and to the common Good of the People there.

I must bestow a few Lines, to shew the Inconsistency of that Design, of *Imposing*, with the Design of Christianity; and which I cannot better begin, than with the Account of our Saviour, who it is said, *In the last Day, that great Day of the Feast, stood, and cried, saying, If any Man thirst, let him come unto me and drink*: But he did not *Impose* it upon any; and as Himself did not *Impose* upon any, so the Precepts which he gave his Apostles were agreeable; for in great Simplicity and Poverty he sent them forth (a) to Preach the Gospel; and does particularly observe to them, that he (b) *sent them forth as Sheep in the midst of Wolves*.

John 7. 37.

(a) Matth.  
10. 1.  
Mar. 6. 7.  
(b) Matth.  
10. 16.

But when Men, who pretend to be their Successors, shall by Force *Impose* upon the People to Maintain them, it is proper to read; *They are sent forth as Wolves in the midst of Sheep*; and then, who sent them is no difficult thing to know. But, as our Saviour Jesus Christ did not *Impose* himself upon any, neither his Disciples, so they left no Precept that any of their Followers should; and their Example was of so much force in Primitive Times, that at a Synod held in *Ireland*, about the Years 450, or 456, it was ordained,\* 'That neither the Alms of Christians Excommunicated, nor 'which the Gentiles gave, should be received into the Church. And in times acknowledged to be yet Grosser, and more Dark, viz. about the Year 600, they had yet retained so much of true Christianity in practice, if at least we may credit our Historian, (b) That *Austine*,<sup>[62]</sup> and those that came with him, *began* (it had been well if they, and all their Successors, had continued) *to imitate the Apostolick Life of the Primitive Church*. And he particularly mentions their great *Constancy* and Self-denial, shewing forth in their Lives, the excellency of their Doctrine, that they received necessary Food, only from those whom they Taught.

These few Instances are sufficient to shew the Inconsistency of the Doctor's Pretence to *Apostolick Charity*, with *Imposing* a Maintenance; and that his *Design* of so doing, is contrary to the Gospel of Christ; It was in free Love, and without the expectation or possibility of Reward, that our Saviour hath put us into a Capacity of Salvation, and it is *freely* and without expectation of Reward from Man; that his Ministers are the Messengers of that Glad tidings: And all those whose Commissions are of the same Tenure with the \*Apostles, on such a *necessity* is laid, yea, *Wo* is unto them if they Preach not the Gospel; they skill not, in selling the Gifts of the Holy Ghost, no more than *Peter* did.

Thus far, with respect to the Doctor's Design; and next, to the other General Head, which I proposed, viz. *The Method by him proposed to carry on and effect that Design*; which

will fall under a two-fold consideration ; *1st*, As it respects the People of the Province: *2dly*, As it respects his Clergy there.

Letter p. 1.  
Par. 3.

And first, for the Doctor's Method to *Propagate Christian Knowledge*, as it respects the People, which I will give in his own words, 'By the returns given in (says he) upon my *'Tabula prima Parochialium inquirendorum*, by which, when 'they shall be all sent in, I shall be inabled to give an 'account of the Names of all Heads of Families, and of 'the Religion and Morals of every individual Man, Woman 'and Child, Freeman and Slave, White and Black, through- 'out *Maryland*.

This is, it seems, the Doctor's *Method* and *Undertaking*, and a very *remarkable* one it is ; but I cannot forbear asking him, Whence the Pattern of this his *Tabula prima*? All the Acts of the Apostles has nothing like it ; they, Holy Men, were not so solicitous of the Names and Numbers of the People in a Province, as they were, that those who had given up their Names for to be Followers of Christ, might in all things Adorn the Gospel. They planted the Faith in godly Sincerity, and not in the cunning Craftiness of Men. It's true, the Doctor may have an occasion for such a Scrutiny, which the Apostles had not ; for if he should leave any of their Names out of his Number, it may be the loss of 40*l.* of *Tobacco per Poll* ; and therefore it is not unlikely, but he will endeavour that his *Tabula* be compleat, as to both their Names and Numbers ; but with respect to their Morals, it is much if his Tables are not often false.

But further, this *Tabula prima Parochialium Inquirendorum*, of the Doctor's, or (to make it once speak English) *First Table of Parish Inquiries*, seems to have some affinity with the *Inquisitionem* of the Romanists, and to be a Branch of their Antichristian Politicks, drawn from the \**Decreta Societatis Jesu*, by which to draw the People under his Girdle ; and that this is not bare Guess and Surmise only, the Doctor's following words do shew. 'Because I find

\* *Writ by*  
*Meursius,*  
*and printed*  
*1635.*<sup>[63]</sup>

cations, in their Acquaintance with good *Commentators*, it may not be amiss a little to examine the Pretence, and which might have been done with more certainty, had the Doctor named those *good Commentators* he intends; but it will, however, be no very difficult matter to judge, which may be some that are ranked in that Number: For when Persons are distinguished by the Epithets of *Fathers* and *Holy*, there can be no doubt, but these, if they have writ Commentaries, they obtain the first place; and of such there are very many: Yet that I may not tire my Reader, with too great Variety of them, I will choose to Instance, particularly, *Hierom*,<sup>[64]</sup> of whom it is said, *He was the greatest Critick of them all; and who, by often exercising the Strength of his admirable Wit, both by himself, and with others, hath observed more, touching the Stile, Method, natural Disposition and Opinions of the Fathers, than any other.*

This Man, in an Apology which he writ, saith, 'This is the usual manner of Commentaries, and the Rule that Commentators go by; to set down in their Expositions, the several Opinions they have met withal; and to deliver both what their own, and what the Judgment of others is upon the place. And this is the Practice, not only of Interpreters of the Scriptures, but of the Expositors also, of all kind of Secular Learning, as well in the Greek, as in the Latin Tongue.

Now Doctor, with what certainty, *Humanely Speaking*, can any of thy Clergy learn, from such an undistinguished Mixture of Opinions, the *Design of Christianity in the Nature of the Covenant of Grace*? But to carry the difficulty, or rather impossibility, to its proper length, let us hear the same *Hierom*, in an Epistle which he writ, where, after having named the Writings of *Origen*, *Didymus*, *Apollinaris*, *Theodorus*, *Heraclas*, *Eusebius Emissenus*,<sup>[66]</sup> *Alexander* the Heretick, with others; he says, 'That I may therefore plainly tell the Truth, I confess, that I have read all these Authors, and collecting together as much as I could in

‘my Memory, I presently called for a Scribe, to whom I  
 ‘dictated either my own Conceptions, or those of other  
 ‘Men, without remembering either the Order, or the Words  
 ‘sometimes, or the Sense.

See here what great Uncertainty the Man is brought into, who seeks to them for Information in the *Design of Christianity*; while he is reading, as he thinks, *Hierom*, or others of the Fathers (as they are called) it may not be the Opinion of the Man, under whose it is found; and how should the Reader know this, unless he takes the Advice which *Hierom* gives to *Augustine*? Saying, ‘If  
 ‘therefore thou lightedest upon any thing in my Exposition, which was worthy of Reprehension, it would have  
 ‘stood better with thy Learning, to have consulted the  
 ‘Greek Authors themselves, and to have seen whether what  
 ‘I have written be to be found in them, or not; and if  
 ‘not, then to have condemned it as my own private Opinion. See Doctor, where Commentaries lead; for, according to this Advice, each of the Clergy Men ought to have all the Greek Authors; and possibly, according to another Man’s Advice, they ought to have all the Latine’s; by which time the Libraries for thy 46 Clergymen will cost near half so many Thousand Pounds: And after all the Expense, are not such Comments excellent means to teach the Clergy, that are to Teach the People? And yet such is the Assistance that is to be expected from them; for if some others have not spoke out so much, they have done no less; witness *Hilary*, *Ambrose*, and others, who Robbing poor *Origen* without any Mercy, do not yet do him the Honour, so much as to name him scarcely.

Daile’s use  
 of the  
*Fathers*, lib.  
 i. p. 104.

What I have said, does only respect their *Manner* of writing Commentaries; for as to the *Matter* of them, it falls under a distinct Consideration, wherein, in very great variety of Instances it might be shewn, that their Opinions are as odd and extravagant, as the manner of Collecting them was precarious, which I desire not now to trouble my Reader with.

What I have said, as to the manner of Writing *Commentaries*, may serve to shew, that, *Humanely Speaking*, they are not proper Assistances to Teach a Man, *the Design of Christianity, in the Nature of the Covenant of Grace*. But indeed, why should any Man go to look for that in *Commentaries*, which he may much more plainly, and with infinite more certainty, find in Holy Writ, if he bring with him but a fitting Disposition to receive Information, I mean, Sincerity and Humility. Christian Religion, is a plain Religion, its *Design* is the Salvation of Men; and there being very many, whose Capacities and Understandings are not fitted to apprehend nice Subtilties, whose Souls are still in the same Capacity of Salvation with the Wisest: God, in his Justice, has not withheld, even from these, a possibility of knowing certainly their Duty, and sufficient Assistance, whereby they may be enabled to do it; *For the Grace of God has appeared unto all Men*, to teach them both their negative and positive Duty, what to leave undone, and what to do; and why any should refuse this, and depend on them who pore upon *Commentaries*, and neglect this certain Teacher, I see not a Reason.

I have now done with the Doctor's *Method* of propagating *Christian Knowledge*, for the present, and come to an Assertion of his; 'At *Philadelphia* in *Pensilvania*, the Congregation of Church People, which amounted but to Twenty or Thirty, at most, not two Years ago, through the Blessing of God, upon the endeavours of a late *Missionary*, is now increased, chiefly from Quaker-Converts, to upwards of Seven Hundred.

The Doctor was either foully imposed upon, or did willingly mistake the State of the Communicants of his Church in *Pensilvania*, when he ventured to assert as above; and I do tell him, that if his *Tables of Parish Inquiries* are made with no greater exactness, they will not be fit to be depended upon: For he is very much out both in the Relation he has given of what the Number of them was,

and is; but to me that is not material; for if they were many-fold what he says they are, I should by no means be offended, while they were good *Christians*, walking answerable to that Holy Profession: But when he Insults and says, That they are now upwards of Seven Hundred, chiefly from Quaker-Converts: I must put him to rights so far, as to tell him, That there is not *Twenty Quaker-Converts* among them; and even of them, I suppose, he will neither care to give the World a true Account of their Names nor Morals.

I shall now come to the Conclusion, and take leave of the Doctor for this time, when I have taken a little notice of his Liberality, in bestowing upon *G. K.*<sup>[67]</sup> the Epithet, *Excellent*, and the occasion of it, when he says, *The Field is there, and the neighbouring Parts, so happily Sown by the Excellent Mr. Keith.*

And first, for the occasion of it, *viz. The Field's being Sown by him*: Prithee Doctor, What is the Seed, *Tares* or *Wheat*? I am inform'd it is not, nay, I am sure it cannot be the last, if at least he hath Sown the same, he is Sowing up and down this Kingdom, since his being denied by us, such as Uncharitableness, Strife, Contention, Division, and the like; from the Sowing whereof, there can Spring no good Crop; Nor will he prove more than a weak and short Support to them that depend upon him.

But since the Doctor seems to be a Stranger to all this, and therein unacquainted with the true Character of his *Excellent Mr. Keith*, I will present him with his short Description, in the following Abstract.

*G. K.* is a Man of an unstable Mind, neither consistent long with himself, nor agreeing with others; by which natural Disposition, and the help of his Eleemosynary Learning, he accustoms his Pen to Scribbling; in which he perverts Mens Words, Misrepresents their Principles, and then draws false and odious Consequences from them; and charges them on those, whose Principles, fairly stated, do not admit of such



‘(says he) there comes under my Cognizance, several very  
 ‘important Cases to be tried speedily, with Relation to the  
 ‘Clergy and Laity. To determine several of which, being  
 ‘of so high a Nature, as *Forgery of Holy Orders, Polygamy*  
 ‘*and Incest*, I want Instructions as to the Manner and Formis  
 ‘of Proceedings; and as it appears to me, have no Power,  
 ‘by my Commission, to give such Sentences as the Nature  
 ‘of the Crimes will require.

Upon which, I cannot but tell the Doctor, that whatsoever  
 Person, holding Christian Society, does by wicked and unclean  
 Actions (of which, these are some of the chief) give occasion  
 of Scandal and Offence, to the Society he pretends to hold  
*Church-Membership* with; that Society hath no further Power  
 warranted in the New Testament, than to give Admonition,  
 Reproof or Rebuke, upon the Offender; which, if not followed,  
 by the Amendment of the Offender, then to cast out and  
 refuse such an one their Communion. This is all the Process  
 which the Church can make, it being all that our Saviour  
 directed, and what the Apostles did practise.

Now I make no doubt, but the Doctor's Commission was  
 full as extensive as that; but if, through the mistake of the  
 Clerk who drew it, it had been more narrowly worded, yet  
 Holy Writ, without a *Bishop's Commission*, is both sufficient  
 Warrant and Precedent, for all that relates to Church-  
 Membership, and a Separation from it: So that had the  
 Doctor design'd to govern himself in his pretended *Spiritual*  
*Function*, and *Ecclesiastical Jurisdiction*, by that *Rule*, he  
 could not want any necessary Instruction, relating to the  
 manner of Proceedings against Sinners of his Communion.  
 But it seems it is something more that he wants, *viz. To*  
*give such Sentences as the Nature of Polygamy and Incest*  
*do require.* The Doctor does well to tread softly here, and  
 see that his Power be full before he exercise the Office of  
 the Civil Magistrate, and venture to give such Sentences  
 as the Nature of these Crimes require, lest he incur a *Pre-*  
*munire*; for who knows not that these Crimes are in their

*Nature* justly deemed Capital, and the *Sentences*, which our Laws have provided for them are according. Here the Doctor's Commission was *short*, he might *Excommunicate*, but not *Hang* the wicked, and it is like it will be no short while before the *Government* put into his hands such a branch of the Civil Power.

What I have yet said, has not been with respect to *Forgery of Holy Orders*, which the Doctor says, does also come under his Cognizance; therefore now a word or two of that, and then I have done with these great Crimes of some of the Doctor's Communicants. It is nothing strange, that the Doctor should want Instruction in this matter, because it is a thing not named in all the New Testament; and therefore he can have no light, as to the manner of Proceeding, or Sentence from thence against it; The nearest Parallel which the Doctor can urge from thence, is, where the Apostle

2 Cor. 11, 13. tells of some *that were false Apostles*; and the mark by which he judged them to be so, was, they were *Deceitful workers*: Now if the Doctor will make this the *Line* and *Rule* of his Judgment, it is too likely he will find no small part of his few Clergy there to be guilty.

But now, the *deceitful Works*, by which *false Apostles* were known, cou'd not be the *forging of any Writing or Warrant* under the Hand and Seal of a Bishop, to Use and Practice as a Minister in the Church of Christ: Because we read not, that any of the Ministers of Christ had any such thing; so much the contrary, that one of the most Eminent

Gal. 1, 12. says, *I neither received it of Man, neither was I taught it, but by the Revelation of Jesus Christ*. This was *Holy Orders*, properly and truly speaking. And I deny the Doctor to prove by any Warrant or Authority from Christ or his Apostles, that That manner of *Ordination* and *Mission* is now ceased; and that it is now meerly Humane and Political, according to the general Practise of Christendom. This brings me to the 2d Consideration of the Doctor's Method, as it respects his Clergy there: In the Choice of which,

2. that are now to be sent over, the Doctor seems to be very careful, when he says, *He would have them to be of a true publick disinterested, in one word, of a missionary Spirit.* These will indeed be excellent Qualifications; because the Man who is truly of a *Missionary Spirit*, will find like pressing necessity to Preach the Gospel, as the Apostle says he had. And if the Doctor will take only such, instead of Thirty, which he says he shall at least want, I wou'd be glad, with my whole Heart, if the number were much increased; nor wou'd the People be in any danger from them, because such would in Truth and Sincerity say, *We seek not yours, but you:* And therein give full proof, that they were both *publick Spirited*, and *Disinterested* to worldly Things.

5. But alas, the Provision which the Doctor has so carefully began to make, of *Glebes and Parsonage-Houses*, and *Yearly Assessments* for *Tithes*, are plain Indications to the contrary of his pretence of *Disinterestedness*, and speak this no less loudly, than *the Bleating of the Sheep, and the Lowing of the Oxen*, did *Saul's* Disobedience.

That this may appear yet a little plainer, if possible, I shall observe, that the Doctor, in his *General view of the English Colonies* (which is at the beginning of his Piece, *Apostolick Charity, &c.* printed this Year 1700.) says, There are 16 Ministers in *Maryland*; and in his Letter, as above-quoted, he says, He shall want at least Thirty, so that these will make Forty Six in Number, which will be a pretty chargeable Company to the Province, by that time they are furnish'd to the Doctor's Mind; for he says, 'Fifty Pounds  
z. 'worth of Books being the *least* that can be supposed 'requisite to enable a Minister to discharge the Duties of 'his Function. Here the Doctor has taken a Method to spend Two Thousand Three Hundred Pounds, of the Peoples Money, only to help qualifie the Priests: Is not that very hard upon the People? Who must be obliged to lay out their Money to Teach the Priest *gratis*? Yet, when he

has learn'd, he will not Teach the People *gratis*, but make them pay for what he takes out of Books which they gave him. If the Doctor can reconcile this to the practise of the Primitive Preachers, recorded in the New Testament, then we may say, He has turn'd over them leaves to some purpose. But not to insist long on this, I will shew how the Doctor does further explain himself in his *Proposals for the Encouragement and Promotion of Religion*, &c. printed in his *Apostolick Charity*, before-quoted; 'The Clergy (says 'he) that are already in the Plantations, as well as those 'who are to be sent thither, cannot (Humanely Speaking) 'be so capable of Informing themselves, and of Instructing 'others, in the Design of Christianity, in the Nature of the 'Covenant of Grace, in the Meanings and Importance of 'the Articles of our most Holy Faith, and in the Nature 'and Extent of all Christian Duties, without the assistance 'of some good Commentators upon the Holy Scripture.

I must not omit here, to observe to the Doctor, that if the Clergy which are already in the Plantations, and those who are to be sent thither, are truly of a *Missionary Spirit*, having a Zeal for God's Glory, and the Salvation of Mens Souls, it is impossible they should be Ignorant of any Essential Part of the Christian Religion: And therefore, if they recur to *Humane Means*, to make themselves *Gospel-Ministers*, they will yet want a *Gospel Spirit*; and then wonder not, if they succeed not in bringing Souls to God: For the turning People from *Darkness to Light*, and from the Power of Satan to the Power of God, is only to be done by such, who have first known something of the Power of God, to turn them from Satan's Power, by which these are both *Ministers* and *Witnesses* of those things, in which the Power of Christ hath appeared; and these will more effectually know the *Design of Christianity*, in the Nature of the *Covenant of Grace*, as it hath wrought in them, than any Commentator whatsoever can teach them. But since the Doctor does place so eminent a part of his Clergy's Qualifi-

undue Conclusions. He hath traduced both the Living and the Dead, and by what he writes, he hath shewn, that to gratifie his Revenge, he regards not what he says, nor what he writes, if he can but expose them to Contempt and Reproach, with whom he is Angry. He is one of the greatest Instances of Inconstancy, Contradiction and Censoriousness, which this Age has produced. In a word, He is the Compound of Abuse and Slander; He is at present an Itinerant Preacher, but gaping after something better than that Fatigue; which advance, if he miss of, *Caveat Hierarchia*.

Doctor, This is thy Excellent Mr. *Keith*, in whom, it seems, thou art not less mistaken, than in the foregoing parts of thy Letter; all which may'st thou amend in thy next, by endeavouring to propagate *Christian Knowledge*, in a Christian Spirit, and by Christian Means,

*Is the Desire of thy Faithful Friend,*

Joseph Wyeth.

*FINIS.*

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A List<sup>[68]</sup> of His Maj<sup>ty</sup>s Councill of Maryland, and the Burgesses of the Gen<sup>l</sup> Assembly of the said Province, with Remarques who are supposed to be for & who ag<sup>t</sup> passing the Act for the forty P poll for Supporte of the Ministry of the Church of England within this Province by Thomas Smithson Esq<sup>r</sup> for Dr. Bray.

Note that the psons who are thought to be for the Law have the X before their Names, those thought to be ag<sup>t</sup> it have this  $\square$  after their names, those who are Doubted have a D before their names which are as followeth viz<sup>t</sup>

#### The Names of His Maj<sup>ty</sup>s Councill

	Colonell Henry Jowles	
X	Th <sup>os</sup> Tench esq <sup>r</sup>	
	Colonel Charles Hutchins	
X	Colonel John Addison	
X	Colonel John Courts	
X	Thomas Brooke esq <sup>r</sup>	
	James Frisby esq <sup>r</sup>	$\square$
D	Robert Smith	
D	Colonel John Hammond	
X	Thomas Tasker esq	
X	Francis Jenkins esq	

#### Names of the Burgesses

Mr. Thomas Smithson Speaker  
for S<sup>t</sup> Mary's County

X	Major John Lowe
X	Thomas Beale
	Mr Jacob Mordland
	1 dead

#### Kent County

D	Maj. Thos Smith
D	Cap <sup>t</sup> John Whittington
	2 dead

Ann Arundell C<sup>o</sup>

	Cap <sup>t</sup> Richard Hill	⊞
	Mr Sam <sup>l</sup> Young	⊞
D	Mr James Sanders	
D	Mr John Worthington	

## Burgesses from Calvert County

X	Mr Walter Smith	
	Mr Elisha Hall	⊞
	Mr Joseph Leach	⊞
D	W <sup>m</sup> Parker <sup>[69]</sup>	

1 dead

## For Charles County

	Major James Smallwood	
	Mr Benj. Hall	⊞
D	Cap <sup>t</sup> Philip Hoskins	
	Mr Philip Briscoe	

## Baltimore County

X	Mr John Hall	
X	Mr James Phillips	
	2 wanting 1 dead	

## Talbott County

X	Co <sup>l</sup> Lloyd	
X	Mr Richard Tilghman	
	1 wanting	

## Somerset County

X	Mr John Bozman	
	Major W <sup>m</sup> Whittington	⊞
D	Mr Walter Lane	
D	Mr Samuel Collins	

S<sup>t</sup> Marys City

X	Cap <sup>t</sup> Th <sup>os</sup> Waughope	
X	Mr. W <sup>m</sup> Taylard	

## For Dorset County

X	D <sup>r</sup> Jacob Lookerman	
D	Mr. Th <sup>os</sup> Hicks	
X	Mr. Th <sup>os</sup> Ennalls	
	Mr. Walter Cambell	B

## Cecil County

X	Colonel John Thompson	
X	Major W <sup>m</sup> Harris	
D	Mr. Hans Hanson	
	1 wanting	

## Prince Georges County

X	Colonell Ninian Beall	
D	Mr W <sup>m</sup> Hutchinson	
D	Mr John White	
D	Mr Thomas Greenfield	

The Burgesses have the purse in their hands, or at least the Strings.

There are 19 of them supposed to be for passing the Law.

Seaven very Stiff ag<sup>t</sup> it and twelve of them Dubious rather inclining to the Noes and easily carried away to the Lord Baltimore's Interest. Besides the Quakers have a great Ascendancy on many of the House.

Major Thomas Smithson is a Constant good Churchman.

Major John Lowe Mr Th<sup>os</sup> Beale & Mr Jacob Moreland are good Honest men & rather follow the Church then any other Sect and are averse to the Papists.

Major Th<sup>os</sup> Smith Doubtfull having opposed the Resolution, & being linked to the Lord Baltimore's Interest.

Captain John Whittington A good Honest Planter.

Cap<sup>t</sup> Richard Hill ty'd to the L' Baltimore & Quaker Interest, has three Sonns at Menns Estate not Christened 2 absolute Quakers & the other leaning. Himselfe holding Baptisme not necessary to Salvation.

Mr Samuel Young his Son in Law, moves upon his wheel.



Mr Sanders & Mr Worthington Halfe Churchmen—very great with the Quakers.

Major Walter Smith has shewne his Zeale to y<sup>e</sup> Church in the great Care he has bestowed upon his parish Church he being a Vestryman & the Minister residing at his house.

Mr Elisha Hall & Mr Joseph Leach affect the Lord Baltemore & Quaker party.

Major James Smallwood a good Honest Mann allways affecting the Church.

Cap<sup>t</sup> Philipp Hoskins & Mr Philipp Briscoe. Lukewarm Neither Hott nor Cold. Hoskins most Doubtfull.

Mr John Hall & Mr James Phillipp good Honest Planters & Constant Churchmen.

Colonel Edward Lloyd & Mr Richard Tilghman good Churchmen.

Mr John Bosman a good honest man & has his Ex<sup>cy</sup>s Com<sup>mon</sup> as Navall Officer.

Major W<sup>m</sup> Whittington allways accounted a Jacobite.

Mr Walter Lane & Mr Sam<sup>l</sup> Collins are Silly Drunken fellows & easily perswaded by Whittington.

Cap<sup>t</sup> Th<sup>os</sup> Waughope. One of the Church Militant.

Mr W<sup>m</sup> Taylard has a Commission by his Ex<sup>cy</sup>s Favour.

Doctor Jacob Lookerman & Mr Ennalls are Good Moderate men. Vestrymen & wish well to y<sup>e</sup> Church.

Mr Hicks an hum drum fellow knows not what he is for himselfe.

Mr Cambel of y<sup>e</sup> Kirk of Scotland.

Colonell John Thompson has his Ex<sup>cy</sup>s Commission for Navall Officer.

Mr W<sup>m</sup> Harris professes he loves God & y<sup>e</sup> King—was very forward in the Revolution.

Colonell Ninian Beale an honest Cavalier.

Mr Hans Hanson a Dutchman & down right Planter.

Mr Th<sup>os</sup> Greenfield a Cantabrigian & good Churchman.

Mr Willm Hutchison of y<sup>e</sup> Kirke of Scotland.

Mr John White neither hot nor cold.



## NOTES.

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(1). In 1746 an anonymous pamphlet was published, entitled "Publick Spirit, Illustrated in the Life and Designs of the Reverend Thomas Bray." It contained 54 pages and was reprinted in 1808 with editorial notes. The title page and dedication of the first edition are as follows:

Publick Spirit, | Illustrated in the | Life and Designs | of the Reverend | Thomas Bray, D. D. | Late Minister of | St. Botolph with Aldgate. | Look not every Man on his own Things, but every | Man also on the Things of others, Phil. II. 4. | London: | Printed for J. Brotherton, at the Bible, next | Tom's Coffee-House in Cornhill. MDCCXLVI. | (Price one Shilling.) |

To | Mrs. Martin. | Madam, | The Scheme of the fol | lowing Sheets being to con | sider your excellent Father, | chiefly in Publick Life, | there was no Oppor- tunity of doing | You Justice: Permit me therefore | in this Address to say, that Dr. Bray | has left a Daughter worthy of Him | self, and to wish that She may long | enjoy those Blessings which Providence | generally bestows upon the Posterity | of the Righteous. Accept this as the | sincere Respect of, | Madam, | Your most obedient, | Humble Servant, | The Editor.

The original manuscript from which "Publick Spirit" was edited is chiefly in the handwriting of Richard Rawlinson and is among the papers he left the Bodleian Library. Mr. Henry F. Thompson has kindly copied it for this Publication. Rawlinson, the probable author of the manuscript, was born in 1690 and died in 1755. After graduation at St. John's College, Oxford, in 1711, he became a clergyman, and was consecrated as a bishop by the non-jurors. He was a well known topographer and literary collector.

The following is a list of the Bray Manuscripts relating to Maryland in Sion College Library:

A Memorial representing the necessity of constituting a Suffragan Bishop in Maryland.

A Memorial shewing the necessity of one to superintend the Clergy and Church in Maryland.

p. 213. "A Memorial Representing the present State of the Church & Clergy of Maryland, The Want of a better provision for the Parochial Ministers and of a Superintendent with Sufficient Powers to preside over them Humbly offered to the Venerable Committee of Convocation appointed to ———"

Memorials and other Papers relating to the Quakers, in Maryland, and Dr. Brays second circular Letter to the Clergy. May 20th, 1701.

Minutes of a meeting of the Governors and Visitors of the Free School at Annapolis.

An Order of Council relative to the Laws of Maryland.

A List of His Majestys Council (printed in the appendix of this publication).

A Letter from Dr. Bray to the Commissary and Clergy of Virginia, date Annapolis, April 3d 1700.

p. 256. Letter to Gov. of Md. July 15, 1701, sending bill to be passed, says: "I trust ye six ministers I sent have arrived & been placed—intended to send a surrogate but the one appointed fearing his patron might avoid his living here returned from Portsmouth."

A short State of the Case of the Church of Maryland &c.

A Memorial representing the Case of the Church in Maryland.

Dr. Bray's Letter to Mr. Speaker Smithson Chelsea, Aug. 27th, 1703, relative to the Church in Maryland. p. 236. Speaks of the successive failure of his efforts to help the church and finally of hearing of the "horrible crimes &c" going on in Maryland. He persuaded the Bishop of London to appoint a Commissary. But upon his finding such a one and bringing him to dine with the Bishop and the Governor at the Bishop's, the Governor "took it in such dudgeon & used such extraordinary language as that the Dr. cannot bear to see him no more not even that I might wish him a good voyage." As the Governor will not part with the commissaryship, Bray proposes that the province set apart one of the best parishes as a cure for a suffragan, promising on behalf of the Bishop of London that a glebe of not less than 500 acres in that parish shall be stocked from England with not less than 10 negroes, 2 head of black cattle and 20 hogs. As proof of his sincerity, Bray offers towards stocking this glebe the £50 voted him by the Assembly and still unpaid. He recommends that this parish be on the Eastern Shore and not near the seat of government, to avoid intermixture with State affairs. He does not get satisfactory accounts of his libraries and begs that a law may be passed for their universal visitation.

Dr. Brays Letter to Col. Quarry, 7th March, 1702.

p. 244. Letter to Major Dent, Atty. Gen. of Md. Chelsey, March 10th, 1702/3.

Most Honoured Sir:

I shall in this entertain you with a more delightful part than in that of March 1st for this is to acquaint you that now at last I have obtained the Royal Assent to the Act of Religion & do here send you a copy. It has been a cheap Act to you in comparison of what it has been to the Quakers if half be true of what has been said here viz. that it has cost them £20,000 the opposing this settlement, it has indeed a certain person you know near so many hundred in bringing it to this. I do most heartily wish the Country all the happy effects that may be expected from it. But I must with all say that you can never in reason hope for happy fruits of a good ministry in your church till you shall have some one to preside over the Clergy to punish the bad & encourage the good & to maintain discipline & order amongst you for it never yet tendered otherways than to introduce

all manner of disorder in any community whatsoever that every one should be left to himself & to do what is good in his own eyes & that therefore there have been of late such trouble & disorders crept in amongst the Clergy with you as make me sick to hear is owing to this. For how else could it be that such an infamous vile man as Holt who was expelled out of Virginia for adultery should be received in Maryland & presented to one of the best livings in the Province. And were any one amongst you to govern the Clergy such a miscreant who I hear has attempted to poison his own Wife & has lately had a Bastard by the woman he kept would have been so far from being permitted to enjoy his place & to exercise the ministry of his Holy Calling that he would not only long ere this have been deprived of his living but degraded from his function. I hear there is another scandalous vagrant come into the Province, one Butt as wicked as the other and yet put into a place. But all this & a great deal more would be prevented were there some Ecclesiastical Person vested with power of Induction as well as other Jurisdiction who would take care to shut the church door against these and the like sons of the Devil And Such a one would not only preserve you from Evening Wolves entering the Sheepfold as Vagrant Priests who pass from one Province to another being never Suffered to make a settlement long in either Scarcely ever fail to be but a Watchful inspection over the Clergy that come regularly with places amongst you having the license & recommendation of their Diocesan would effectually prevent or cure any evil from them for a good Superintendent would so regulate their manners & their conduct also in the exercise of their Sacred Ministry that it would very rarely happen that the enemies of God's Church would have anything to suggest against those that served the Alter. For these reasons & out of that earnest zeal wherewith God almighty knows my heart still burns for the good of the province I would heartily wish you would renew that law whereby you formerly settled the full Ecclesiastical Jurisdiction upon the bishop of London's Commissary. Now there are two reasons wherefore I have hitherto forbore to say anything about the settling that Jurisdiction & that I now urge you to settle it by Act of Assembly. The first is that so long as the settlement which concerned the Parochial Clergy was depending I thought it better & in their behalf to forbear attempting anything in the other matter as well knowing I should find work enough to gain the great point about the Minister's Establishment. The second reason why I have spoke to it not till now is that I might then without the least appearance of self interest solicit the Establishment of the Judicial office of Commissary on the Superintendant over the Clergy when I should have discarded any pretensions to that place myself. So long as the Law for Establishing the Church was depending I was contented to pass over that Titular character of the Commissary that I might with greater advantage solicit the affair for you & this I say I was contented to do for Maryland though it has kept me & my family 2½ years in Town & exposed me to such a vast expense

as a contest with the Quakers who have a Public purse rendered unavoidable. But now having obtained the settlement of the Parochial Ministers, I do absolutely disown all other Relation to Maryland otherways than as a friend to the Province who will continue such to his dying day and that to the utmost of his power will endeavour all the ways he can to serve it in its greatest interests that is in all things that may tend to the good of the People's Souls & should you pass such an Act & send it here for the Royal Assent though at its coming here it will find me near 100 miles from town yet I promise that I will come & Solicit it for you & possibly may make it as hard & odious to have you refused in this which will provide for the good government of your church as was done in that other which provided for private Ministers in it. Now should you think fit to re-enact the Law for the vesting the office of Commissary upon the Ecclesiastical Superintendent it will be necessary that you should give it all the advantages possible in the Preamble to the Act of such considerations as I think proper to be asserted I have already suggested. It will be also absolutely necessary if you would have the Superintendent in a capacity to keep evil men from coming in at first into the possession of the Cures that though the presentation to your churches should remain in the Governor, yet the power of Institution to & Induction into them should be vested in the Superintendent or he that is appointed to Preside over the Clergy, call him what you will for by that means the Governor & Superintendent will be checks one upon another in that important Concern of settling a good clergy amongst you which alone will be a great means to Secure you from the entrance of Bad Men into the Churches. And no Governor will have any reason to complain of any infringement of his powers by this limitation that there by the power of Inductions shall be taken from him. He will have the presentation to the Living left to him & why should he desire or expect a greater prerogative in his government than the Queen (from whom he derives) does herself enjoy. The Crown does here with us present to many Churches but does not Institute or Induct to any. The former is the part of the Bishop the latter of the Arch Deacon with us & by means of which two or three checks as I said before you would be better provided against the coming in of Scandalous men into the churches which is a main step toward the maintaining a good discipline in the Church. It being very hard to expell or deprive a wicked Clerk out of a Parish when once legally vested therein as his freehold. Nor in truth as to the right of presentation itself can I see any-manner of reason why the Governor of any Province should expect to present to all Living, within his Government when the Crown itself does not do the same here. Those 30 Parishes which you have already founded may remain in the presentation of the Governor but should a clause be inserted in the Bill We are now speaking of to invest the right of a Presentation to a Church in any person who shall for the benefit & comfort of himself & neighbors build a Church & endow it with a Glebe & stock should such power I say of Presenting to Churches be vested in any that should found a Church I am persuaded that some thou-

sand of the good people of Maryland would not long be under the necessity of never or Seldom coming to church or to ride 20 miles to one to the great discouragement of Christian Religion amongst you. There are several persons in the Province whose Estates both in Land & Negroes may become escheated for want of Heirs & those persons being childless might they enjoy the honor of being patrons as well as being Founders of Churches. Would some of them I am persuaded build Churches whilst they live & bequeath Their Estates to the Endowment thereof when they die rather than let their fortunes escheat to a Popish Proprietor. There are also Several Gentlemen in the Province who having vast tracts of Land notwithstanding that have children would be forward to Separate a part of it for the Maintenance of a Minister to Officiate in Holy things. Might they present a child one of their own family to the Church, by them both Built & Edowed. Now it is to be hoped that under a Queen so well devoted to our Constitution as we now enjoy a Bishop may be appointed in some part of the Continent to Ordain the Natives that shall be fit for that Holy Function. And when you shall find your own Sons & Sons in law your Brothers, Cosins or near relations in the Churches then it is that I expect you will freely give that encouragement to those who Minister at the Alter which now comes but grudgingly from [you] whilst only Aliens & Strangers can possess the advantage of your settlements. But then especially a wealthy Planter may think it no prejudice to his family though he should with considerable cost both Build & Edow a church on some of his many tracts of land when he shall find it in his power to provide by that very thing in an honorable profession for the hopefulest branch of his family.

Thus I have freely laid before you my thoughts with relation to perfecting the state & conditions of your Church by making a provision for some one to superintend over the Clergy as well as by opening the way to give yourselves more places for God's worship. And having no manner of design in what I propose but barely the chiefest good I Submit wholly to you to act therein as you please. And I shall be very easy myself whether you do anything or nothing in it. I only take care to propose it to you to lay this matter before Mr. Speaker Smithson when you shall next see him. I take that Gentleman to be not only a person of great abilities & sound judgment but thoroughly well affected to our Church as having been a great Patron of its cause in many struggles relating to its establishment. Pray advise with him in this matter. Giving him my most humble service & great respect and believe me ever to be as to yourself one that truly loves & honors you & who is with all Sincerity."

Dear Sir

Your most assured friend

And faithful Servant

Thomas Bray.

Mr. Thompson in transmitting the copy of the manuscript life writes as follows :

"In Sion College there is a MS., which seems to have been intended for the printer, dated 1705 & entitled 'A Memorial Representing the Rise Progress and Ishue of Dr. Brays Missionary Undertaking &c.'" "

It begins "In the year 1691 & 1692 the then Governour and Assembly of Maryland having divided that Province into &c." (vide page 9 of Publick Spirit and page 14 of the Rawlinson MS. as here reprinted) and ends "after the Bill had been thrice Amended at the Plantation Board it was at last approved" (page 35 *supra*).

It is written in the first person, and is an autobiography to that extent, but it only deals with what he did, during the time of his connection with Maryland.

There is a pencil memorandum that it "is copied into the book called the Life & Designs of Dr. Bray without any acknowledgment." This may have been written by Anderson (Colonial Church, II, 421). In the MS. the "I's" are erased, and "he" or "the doctor" is substituted, and some other alterations are substituted, which probably were done, when "Publick Spirit" was printed, as the MS. and the book (to the extent of the MS.) are alike.

The first part of Dr. Rawlinson's MSS. is in the handwriting of an amanuensis of Dr. Rawlinson, and seems to have been prepared and corrected for the press. There is a form for the Title Page, and it is "by the Revd. ———." Dr. Rawlinson concealed, where possible, his title as "Revd." or "Bishop," and very often concealed his name. How he intended to fill in the blank no one knows.

My theory is that Dr. Rawlinson himself wrote this Life of Dr. Bray, that the first nine pages he had rewritten by his amanuensis, and perhaps changed from the original, but left the latter part untouched, or perhaps intended some time to have it rewritten in plainer characters, for he wrote a very bad hand. There is no doubt that this was intended by him as part of his Life of Dr. Bray and is a part of his memoir. It does not differ materially from Publick Spirit.

Dr. Rawlinson has some notes of the Samuel Smith who edited "Publick Spirit." He was the son of a Clergyman—also Samuel Smith—who was Rector of Cardeston in Shropshire, was graduated at Cambridge in 1726, and was ordained priest at St. Pauls, London 26th. Feby. 1726. He was Rector of "All Hallows on the wall," London, in Feby. 1735; was one of Dr. Bray's Associates, and was one of the Common Council of the Corporation of Trustees for establishing the Colony of Georgia.

In the British Museum Library and the Whittingham or Maryland Diocesan Library there are copies of "Publick Spirit," Second edition 1808, edited by Henry J. Todd with valuable appendices. Rev. Mr. Todd gives "Saml. Smith" as the Author of "Publick Spirit." The preface to "Publick Spirit," the first edition, is signed by "the Editor." There is however this extract from the Journals of Dr. Bray's Associates, 17 June, 1731. "An historical Account was laid by Mr. (Saml.) Smith before the Associates, of Dr. Bray's Life and Designs; and with some alterations the



whole was approved." It is on that extract that the assumption rests that Samuel Smith was the author of "Publick Spirit," &c. Dr. Todd seems to have been ignorant of the MSS. in the Rawlinson Collection. I think that the probability is that Dr. R. put his MSS. at the disposal of Mr. Saml. Smith, when Mr. S. was asked to prepare the Account for the Associates, and that Mr. S. used what he and the other Associates thought proper, and *that* was printed. Dr. R. would hardly have copied all that from another MSS. and in his collection are MSS. by various persons and sometimes printed papers. Rev. Mr. Macray who has charge of the MSS. at the Bodleian and who is a Fellow of Magdalen, thinks that is the most probable state of the case." A portrait of Dr. Bray is reproduced in Church Bells for Jan. 25, 1895, and in the Spirit of Missions for June, 1900, Vol. LXV. p. 353. As to Marton, his birthplace, see Arnold Foster's Studies in Church Dedications, Vol. III. p. 197.

(2). Rev. John Kettlewell, born at North Allerton 1653, died in London April 12, 1695, was a devotional writer of considerable popularity in his time. He was an Oxford graduate and because of the reputation of his writings, he was presented the living of Coleshill in 1682. He was a non juror and, preaching against rebellion on any pretence, was deprived of his vicarage in 1690. He removed to London and spent the remainder of his life in writing. Bray included some of Kettlewell's works in the libraries he established.

(3). Simon, fourth Baron Digby of Geashill, King's Co., Ireland, died in 1685 and was succeeded by his brother William, fifth Lord Digby. The latter received the degree of D. C. L. from Oxford in 1708 and was a member of the Society for the Propagation of the Gospel and of the Common Council for Georgia. He represented Warwickshire in the Parliament of 1689.

(4). This was probably William Lloyd (born 1627, died 1717) successively bishop of St. Asaph, of Lichfield and Coventry, and of Worcester. He was bishop of Lichfield from 1692 to 1700. He was a very learned man and a voluminous writer.

(5). In 1696, Bray published at Oxford his first work in 303 folio pages containing 26 lectures, intending it to be the first volume of a series of four, which should contain "A Course of Lectures upon the Church Catechism." The Yale University Library has a copy of the first edition. The Maryland Diocesan Library of the Protestant Episcopal Church (commonly known as the Whittingham Library) which possesses a large number of books, belonging to the old parochial libraries of Maryland, has the following editions of this work:

A | Course | of | Lectures | upon the | Church Catechism, | in | Four Volumes. | Vol. 1. | . . . The Second Edition. | By Thomas Bray, D. D. | Oxford, 1697. fol.

"Catechetical Discourses on the whole doctrine of the covenant of grace . . . being a body of divinity proper to be read by all Christians in order to their understanding the whole frame and tenour of the Christian Religion. More especially designed to be read in the plantations instead of homilies or sermons, whereas that there is either no minister to officiate or where the people are at so great a distance from the churches as not to be able to enjoy the benefit of the ordinary preaching and catechising. As also in the planters' families and on board our ships." 1701, London, fol.

The preface is especially addressed to dwellers in the plantations and among other matters Bray says: "Having observed so far as I have made my progress in the American parts and I suppose it may be much alike in several others that neither the people can reach the church, nor the minister officiate therein above once a day and withal that there are several planters to whom there are belonging so many quarters with so many servants in them that the family alone might make a large congregation, I would, therefore, heartily recommend it to such masters or heads of families . . . to call together their whole family, their children and servants and all that do any wise belong to them and read prayers amongst them as is prescribed in our liturgy and a catechetical discourse."

Catechetical Lectures | on the Preliminary | Questions and Answers | of the | Church Catechism. . . . | The Third Edition. | By Thomas Bray, D. D. | Lond., 1703. fol. pp. 344 + 67. | Text is same in all three editions. A portion of the second volume is bound in with the first volume in the third edition which is also bound with William Allen's *Certain Select Discourses*, 1699, and John Kettlewell's *Practical Believer*, 1703. It is interesting to find Bray's and Kettlewell's works in the same covers.

We are indebted for a number of courtesies to Miss Whittingham and Mr. G. B. Utley, of the Diocesan Library.

(6). This was one of the results of the Protestant Revolution and the transfer of Maryland from a Proprietary to a Royal Province. The act of 1692 (Ch. 2.) was entitled "An Act for the service of Almighty God and the establishment of the Protestant Religion in this Province." (See Archives of Md. Assembly.) At this point the Sion College Mss. begins.

(7). A supplementary act to that of 1692 was passed in 1694 (Ch. 12.) to last for three years and was superseded by this one of 1695 (Ch. 1.).

(8). This act was passed in 1696 (Ch. 18. Bacon's Laws.) and repealed all prior acts establishing the Anglican Church. It bore the same title as the act of 1692.

(9). Rev. Thomas Clayton was the first Anglican rector in Pennsylvania. Through his efforts "a very fine church" was built of brick, in 1695 on the present site of Christ Church, Philadelphia. He died in 1699, of yellow fever, at Sassafras, Md. (Scharf & Westcott's, Philadelphia, II. p. 1343.)

(10). Rev. Samuel Marshall was appointed rector at Charleston, S. C., in 1696 and died in the autumn of 1699 of a malignant fever. (See Anderson's Colonial Church, II. pp. 462-464.)

(11). Sir Thomas Lawrence came to Maryland as Secretary of the Province with the first royal governor in 1692. He seems to have taken charge of matters as President of the Council for a short time in September, 1693, after Sir Lionel Copley's death.

(12). The Annapolitan Library. This collection of books was the first lending library in the British colonies and the largest collection of books at the time in the plantations. The remnants of it are in the possession of St. John's College, Annapolis, and are stamped "Sub auspiciis Wilhelmus III, E bibliotheca Annopolitana."

(13). Dr. Bray's first library publication appeared in 1697, when at London was printed by E. H. for Robert Clavel, at the Peacock, in St. Paul's Churchyard a volume of 130 pages entitled "Bibliotheca Parochialis." (Sabin 7474.) Copies are in the Maryland Historical Society and Maryland Diocesan Libraries, as well as in the New York State Library. A second edition of the first and only volume published appeared in 1707 and contained 412 pages. Copies of this are in the New York Public Library, the Yale University Library, the Whittingham Library, and the Maryland Historical Society Library. The title of the second edition is: Bibliotheca Parochialis, &c, | or a | Scheme | of such | Theological and Other Heads, | as seem requisite to be perus'd, or Occasionally consulted, by the | Reverend Clergy. | Together with (The Books which may be profitably) Read on each of those Points, | In order to promote the Forming and Erecting | Libraries of three Degrees, vis. General, De | canll or Lending, and Parochial throughout Her | Majesty's Dominions, both at Home and Abroad. | To which will be snbjoin'd | An account how far the Design has been | hitherto Advanced; and how practicable it may be to perfect the same. | The second edition is so changed as really to be a new book.

The introduction and conclusion of the first edition, being the only parts relating to the Colonies, are reprinted in this publication, pp. 191 to 205, from the copy in the possession of the Maryland Historical Society.

(14). The sermon entitled Apostolick Charity (Sabin 7473) is reprinted in this Publication, pp. 72 to 97, from the copy in the possession of the Maryland Historical Society. At least three editions of it appeared, the last one being printed in 1700. The first and last editions are in the New York Public Library, the Yale University Library and the John Carter Brown Library. The Boston Public Library and the Whittingham Library have the edition of 1699.

(15). An essay to promote necessary and useful knowledge which he issued in 1697 (Sabin 7476) is reprinted in this Publication, pp. 53 to 70, from the copy in the possession of the Maryland Historical Society. It

is also found in the New York Public Library and the John Carter Brown Library.

(16). In 1698, he published the second edition of "A short discourse upon the doctrine of our baptismal covenant being an exposition upon the preliminary questions and answers of our church catechism, Proper to be read by all young persons, in order to their understanding the whole frame and tenor of the Christian religion and to their being duly prepared for confirmation. With devotions preparatory to that apostolick and useful ordinance." London, printed by E. Holt for W. Hawes. Small 8vo. pp. — with an "Appendix to the discourse upon the doctrine of our baptismal covenant; being a method of family-religion" pp. 29. This work is in the Boston Public Library and in the Whittingham Library. (The latter copy is of an edition of 1699.)

(16<sup>a</sup>). From the Sion College Manuscript, Mr. Thompson has copied the following interesting account of Dr. Bray's Voyage.

Dec 16th 99. I came from London to Gravesend about 1 O'clock . .

Dec 20th. We arrived at Deal . .

21st " set sail from the Downs, about noon, the wind from the N. W. to the N. E. fair weather and arrived at Plymouth the 24th in the afternoon. Went on shoar that Night and Lodgd in Town . . .

Jany 4th we sett saile from Plymouth W. N. N. E. & Arrived not within ye Capes till March ye 18th by which youle Conclude we had a Tedious passage. Indeed the whole Voyage was very stormy, as is usual in the winter; but, I thank God we reced no Damage. The most remarkable storms we met with were Jany ye 20, the wind from the West S. W. to ye W. N. W. when we lay a Trie under our mainsayle till 4 of ye Clock this morning our mainsayle, and sheet gave way, & split our sayle to pieces, then Huld. Another Violent Storm we had feb 8th. The wind S. S. W. to ye N. N. W. with much Rain, Thunder, and Lightnings. We huld also, and lay a Trie most part of this last 24 hours. And Immediately preceding both these Storms, we had Corpizants, being Globular Exhalations, playing upon the Top of our masts wch the Marriners tell us do allwaies portend Storms.

(17). This meeting was held at an uncertain date, probably in April, 1700, and seems to have no further record than that here given.

(18). On the fifth of May, Dr. Bray preached the sermon which is reprinted in this Publication, pp. 99 to 122, from the copy owned by the Maryland Historical Society. This is the earliest extant production of the Maryland press. I know of no other copy.

(19). The law passed at this session (Act of 1700. Ch. 1.) bore the same title as those of 1692 and 1696 and like the latter met the king's disapproval.

(20). The Speaker of the Lower House in 1700 was Thomas Smithson, the author of the interesting list of the assembly printed in our appendix.

(21). The date should be May 23, 1700. "The Acts of Dr. Bray's Visitation held at Annapolis in Mary-Land May 23, 24, 25. Anno 1700, London. Printed by W. Downing in Bartholomew-Close near West Smith-field, 1700 (Sabin 7472) were reprinted as an appendix to Dr. F. L. Hawks's "Contributions to the Ecclesiastical History of the U. S." Vol. II. in 1839. Copies of the original are in the New York Public Library and the John Carter Brown Library. Out of this visitation grew the "Circular Letter to the Clergy of Maryland" which seems to have been first printed separately (Sabin 7475). A copy of this is in the John Carter Brown Library. The letter was soon reprinted in a second edition, with revision and enlargement and together with a second letter, &c., under the title of "Several Circular Letters to the Clergy of Maryland (Sabin 7482)." This edition is reprinted in this Publication, pp. 123 to 156, from the copy in the possession of the Maryland Historical Society. The first letter and the Course of Catechising, with slight omissions from the second edition, were reprinted in 1704 in a duodecimo volume called the "Whole Course of Catechetical Instruction, with an introductory Discourse." (Sabin's 7477 and 7483 seem to be the same book.) Copies are in the Maryland Historical Society and Whittingham Libraries.

(22). It will be noted that Dr. Bray's whole stay in Maryland seems to have been less than six months.

(23). This "Memorial, Representing the present State of Religion on the Continent of North America" (Sabin 7479) is reprinted in this Publication, pp. 159 to 173, from the copies in the possession of the Maryland Historical Society and the John Carter Brown Library. Two variant editions of it are found in the John Carter Brown Library. About this time, Dr. Bray seems also to have published "A letter from Dr. Bray to such as have contributed towards the propagating Christian Knowledge in the Plantations," (1700) 4to. (Sabin 7478) and "The present State of the Protestant Religion in Maryland under the Government of Francis Nicholson, Esq. by Dr. Bray, deputed by the Lord Bishop of London to be his Commissary in that Province." (London, 1700.) Half sheet (Sabin 7481). A copy of the latter is in the Sion College Library, and is reprinted here, pp. 174-176. The former is reprinted from the Sion College copy, pp. 177 to 182, and an answer to it by Joseph Wyeth is reprinted as an appendix in this publication, pp. 209 and ff. A memorial representing the present case of the church in Maryland is also reprinted here from the Sion College copy, pp. 183 to 190. Wyeth's pamphlet is reprinted from the copy in the John Carter Brown Library, to whose Librarian, Mr. G. P. Winship, we are indebted for courtesies.

(23<sup>a</sup>). Here ends the manuscript in the Sion College Library.

(24). This bill seems to have been the Law of 1702, Ch. 1., which remained in force throughout the whole Provincial period of Maryland's history. It

was entitled "An act for the establishment of religious worship in this Province according to the Church of England and for the maintainance of ministers."

(24<sup>a</sup>). *Lord Weymouth*. Sir Thomas Thynne, first Viscount Weymouth, was born in 1640, the eldest son of Sir Henry Frederick Thynne, first baronet of Kempford. He was envoy to Sweden in 1666, later sat in the House of Commons and was raised to the peerage in 1682. In 1688, he was one of the four Lords who were sent to ask the Prince of Orange to take the government. Weymouth was displeased with his reception and, afterwards, intrigued with King James. In the reign of Queen Anne he was made privy councillor. He was a friend of Bishop Ken—and a great patron of the non-jurors. In politics he was a high Tory. He died on July 28, 1714.

(25). This may be the "Whole Course of Catechetical Instruction." I know of no other tract which corresponds with it. In 1702, Bray published "*Bibliotheca Catechetica or, the Country Curates' Library*," according to the Dictionary of National Biography.

(25<sup>a</sup>). *Sir Peter King* was afterwards raised to the peerage as Lord King, Baron of Ockham. He was a first cousin of the philosopher, John Locke, and was born in Exeter in 1669. He studied at the University of Leyden and at the Middle Temple. At the bar he soon won reputation and was employed in a number of important cases such as those of the Aylesbury men and Dr. Sacheverell. He entered parliament in 1701 and was regarded as one of the mainstays of the Whig party. In 1714, he was appointed Chief Justice of the Common Pleas, and in the next year he was sworn of the Privy Council. King was raised to the peerage and made Lord Chancellor in 1725. His career as chancellor was not successful in adding to his reputation. In 1733, he resigned, on account of a paralytic stroke and died on July 22, 1734. He was an earnest student of early church history and published several works upon this subject.

(26). "Papal Usurpation and Persecution to which is appended a translation of Perrin's History of the old Waldenses and Albigenses and other works." This was intended as a supplement to Fox's Book of Martyrs. The Whittingham Library has a copy, as have those of Yale University and the Peabody Institute, Baltimore.

In 1708, Bray published a sermon entitled "For God or Satan," preached before the Society for the Reformation of Manners at St. Mary le Bow. A copy in the Library of the Maryland Historical Society shows a line of thought strikingly like that followed by those who, in our day engage in successful municipal reforms.

In the Yale University Library is a copy of "The Good Fight of Faith, in the Cause of God against the Kingdom of Satan, Exemplified in a Sermon Preach'd at the Parish church of St. Clements Danes Westminster,

on the 24th of March 1708/9. At the Funeral of Mr. John Dent, Who was Barbarously Murder'd in the doing his Duty in the Execution of the Laws against Profaneness and Immorality. By Thomas Bray D. D. Minister of St. Botolph's, Aldgate. Publish'd at the Request of the Justices of the Peace, of the Societies for Reformation of Manners, and other Gentlemen that heard it. London: Printed and Sold by Joseph Downing in Bartholomew Close near West Smithfield 1709." Small quarto, pp 4-27.

(26<sup>a</sup>). *Sion College* possesses a large manuscript volume given it by Dr. Bray, which I saw there in July 1897. We have already referred to it and print extracts from it in this publication.

(26<sup>b</sup>). *Viscount Palmerston*, Henry Temple, the first to bear that title, was born about 1673 and was son of Sir John Temple, Speaker of the Irish House of Commons. He was raised to the peerage in 1723. He died on June 10, 1757, at Chelsea. He was a friend of Bishop Berkeley and of the Duchess of Marlborough. He is usually considered the Philander of Young's "Night Thoughts." In the English House of Commons he sat as a follower of Sir Robert Walpole.

(26<sup>c</sup>). John Perceval was born in the county of Cork, in 1683, and died in 1748, at London. He was second son of Sir John Perceval, Baronet. In 1691 he succeeded his elder brother as baronet, and in 1715 he was created Baron Perceval in the Irish Peerage. In 1723 he was made Viscount Perceval and in 1733 Earl of Egmont, both in the Irish peerage. He served in the English House of Commons and thrice refused an English peerage. Religious, antiquarian and genealogical studies were pursued by him with zeal. He was one of Oglethorpe's assistants in founding the Colony of Georgia and was appointed first president of the trustees, in 1732. He withheld neither money, time, nor influence in his ceaseless efforts for that colony.

(26<sup>d</sup>). Rev. Stephen Hales was born in Kent, 1677, and died 1761. He was a very distinguished botanist, physiologist and inventor. In 1703, he graduated at Corpus Christi College with the degree of M. A. The degree of D. D. was conferred upon him by Oxford, in 1733. He was perpetual curate of Teddington, Middlesex, where he had Peg Woffington and Alexander Pope for neighbors. He was one of the trustees for the Colony of Georgia.

(26<sup>e</sup>). William Belitha was one of the original trustees of Georgia.

(27). This organization, known as "Dr. Bray's Association for founding clerical libraries and supporting negro schools," still lives and does a good work. A recent article on its libraries was contained in the Library Association Record, Vol. III, p. 29. Other references are found in Greenwood's Library Year-book, 1897, p. 299, and Transactions, L. A. U. K., 1878, pp. 51 and 145. The address of the organization is 19 Delahay St., London, S. W.

(28). Rev. Joseph Colebatch was rector of All Hallows Parish, Anne Arundel Co., in Maryland, as early as 1700, and was present at Dr. Bray's Visitation. He was chosen by the clergy of Maryland in 1727, to go to England for consecration as their bishop, but was prevented from going, as the writ of *ne exeat regno* was sued out against him in the courts.

(29). Rev. Mr. Joseph Holt, of Barbadoes, was the first Chaplain sent there and was instructed to take in his care not only the white but also the "negroes and their children." Anderson's Colonial Church, III. p. 535.

(30). "A Brief Account of the Life of Mr. John Rawlet, born 1642, died 1686." He was a friend of Kettlewell's and a clergyman of like mind with Dr. Bray.

(31). Bernard Gilpin, the "Apostle of the North" of England, was born in Westmoreland in 1517, and died at Houghton in 1583. He was a clergyman in the Church of England and was famous for his bold sermons.

(31<sup>a</sup>). *Primordia Bibliothecaria*, this is said to have been published in 1726. I have not found a copy.

(31<sup>b</sup>). *Borough Compter* was a prison for debtors in an incorporated town. There were several *Compters* or *Counters* in London.

(32). It is interesting to note the claim here made that Bray was ultimately responsible for the establishment of the Colony of Georgia.

(33). The (a) probably refers to Rom. 4, v. 7, which is at the foot of the page in the manuscript.

(33<sup>a</sup>). The quotation is from Clemens Alexandrinus Proteptius, 1, 4 (D).

(33<sup>b</sup>). This address to the Reader is set in italics in the original edition.

(34). A *modus* was a composition for or an exemption from the payment of ecclesiastical tithes.

(35). It is interesting to note that Bray's Libraries are classified by subject, as follows: Church History 6 works, General History 4 works, Geography and Travels 11 works, Theology 36 works, Latin Classics 4 works, Medicine 1 work, and Gardening 1 work; 63 works in all, comprising some 75 volumes.

(36). Harvard College. Dr. Bray's toleration of the Congregationalists is noticeable.

In 1714, "a very valuable and considerable library of choice books" was sent from England to the struggling Collegiate School of Connecticut, now Yale University, through the "bountiful and liberal donation of divers well spirited gentlemen in Britain procured by Mr. Jeremiah Demmer," agent for the Colony of Connecticut. In the list of books thus sent are several from Dr. Bray. The list is as follows: "A Large English Bible



folio, All Dr. More's Theological Works folio, Dr. Bray's Martyrology folio, His Catechetical Lectures, His Bibliotheca Parochialis, octavo." Copies of the last two are still in the library of the University and are doubtless the identical ones presented by the author. This token of generosity by so staunch an Anglican to the Puritan seminary of learning is quite noteworthy. The Yale Library also possesses a copy of the 1700 edition of "Apostolick Charity," marked "The Author's Gift to the Collegiate School, Anno Dom., 1712."

(37). Sir Francis Nicholson was born in England in 1650 and died there in 1728. He was appointed lieutenant governor under Andros in 1686 and resided at New York as the representative of his superior, until his deposition in 1689. Jacob Leisler headed a revolt and took possession of New York, while Nicholson abandoned his post and sailed for England. In 1690, he was appointed lieutenant governor of Virginia and, while holding this position, was largely responsible for the change of the capital to Williamsburgh. Together with Blair, he was instrumental in founding William and Mary College. In 1694, he was transferred to the governorship of Maryland, where his zeal for education was shown by his efforts which resulted in the founding of King William's School at Annapolis. In 1698, he was reappointed Governor of Virginia, where he continued until 1705. His administration was filled with quarrels and bickerings with prominent Virginians, but his energy was shown in the capture of the pirates. Returning to England, he came again to North America in 1709, in command of an unsuccessful expedition against Canada. In the following year, he was successful in taking Port Royal and Acadia, but failed in a further attack on Canada in 1711. From 1713 to 1720, he was Governor of Acadia and from that time until death, Governor of South Carolina, though he seems not to have been in the Colony after 1725.

(38). William and Mary College was incorporated by Royal Charter in 1692.

(38<sup>a</sup>). Antego now known as Antigua.

(38<sup>b</sup>). Mevis now known as Nevis.

(39). The Discourse of the Trade of England. Part II, p. 265. I have not identified this work. It may be Mun's Discourse of Trade from England unto the East Indies, North's Discourses upon Trade or Child's New Discourse of Trade.

(40). Mr. N. S. and Mr. T. P. have not been identified. Mr. Jones is doubtless Evan Jones, the printer.

(40<sup>a</sup>). The Rt. Rev. William Beveridge (1637-1708), Bishop of St. Asaph, was a very learned divine of the church of England.

(41). Rev. Mr. C—h is Rev. Joseph Colebatch. The name is filled out in the first edition.

(42). The pagination of this pamphlet is most irregular.

(43). The archbishop of Canterbury to whom the tract was dedicated was Thomas Tenison.

(44). The Keithites were followers of George Keith, who was born in Scotland about 1639 and died in England in 1716. He early became a Quaker and emigrated to Philadelphia in 1689. He soon fell out with the leading men of the Province on doctrinal points and formed with his adherents, who called themselves "Christian Quakers," a new Yearly Meeting. In 1695, he returned to England and five years later conformed to the Anglican Church and was ordained to its ministry. From 1702 to 1704 he travelled through the Provinces as one of the first missionaries of the Society for the Propagation of the Gospel. He was a noted controversial writer.

(45). Rev. James Blair, born in Scotland in 1656 and died in Williamsburg, Va., in 1743. He was sent as a missionary of the Anglican Church to Virginia in 1685, and was appointed Commissary in 1689. He was warmly interested in the founding of William and Mary College, whose president he was for many years.

(45<sup>a</sup>). This paragraph has been somewhat modified as to phraseology in the other edition.

(46). The remainder of the tract has been entirely reset in the second of the two editions contained in the John Carter Brown Library. The second edition was printed by John Brudenell, 1701.

(47). The variant edition reads here (which I desire may be as speedily as possible). Mr. G. P. Winship, Librarian of the John Carter Brown Library, writes of the two editions: "I think it pretty nearly certain that the edition copied was the earlier. There are a few changes in spelling, &c., which point to the other as a later resetting of the type of the last three pages."

(48). This is Sabin's 7431, and is reprinted from a copy of the printed folio sheet in the Library of Sion College. The copy for this publication was made by Mr. Henry F. Thompson through the courtesy of the College authorities. The conclusion of the first edition of the *Bibliotheca Parochialis* is worked over into this tract. The school referred to is King William's School, founded in 1696, under the act of that year, chapter 31, and now absorbed in St. John's College.

(49). This is copied by Mr. Henry F. Thompson from the printed copy (folio 3 sheets) in the Sion College Library (Sabin, 7478). Written on the third page is: "Publish'd 1701, a little before the Memorial."

(50). This is not in Sabin, but is a printed folio of four pages in the Sion College Library, where it was copied by Mr. Henry F. Thompson.

(51). Sir Lionel Copley came to Maryland in 1692, as the first royal Governor, and died in September, 1693. He is buried at St. Mary's City.

(52). See reprint of Wyeth's tract in the appendix to this publication.

(53). Bishop Wilkins was John Wilkins, warden of Wadham College, Oxford, and later bishop of Chester, born 1614, died 1672. He was a well known writer and student of science.

(54). Johann Crellius, born 1590, died 1633, was a German Unitarian divine and controversialist.

(55-50<sup>a</sup>). The reference of course is to William and Mary.

(56). See the Essay towards the promoting of knowledge.

(57). The introduction and proposals from the Bibliotheca Parochialis are printed as they are of considerable interest and are frequently referred to in the tracts here reprinted. The body of the work, containing annotated lists of books, was not deemed sufficiently useful for reprinting. The last paragraph of the 5th page of *The Epistle Dedicatory* is of considerable interest, reading as follows:

*"But God be prais'd, as Lukewarm in Religion as this worst of Ages is, I must not forbear to acknowledge it to the Honour of some, that they have already shew'd themselves to be of a contrary Spirit by their Liberal Benefactions to our present Design, by whose means we have been able to lay a good Foundation to our Parochial Libraries, and to send some over already into MARYLAND."*

(59). This quotation is from the famous toleration act, passed by the General Assembly of the Province in April, 1649, but confirmed by the Lord Proprietary August 26, 1650.

(60). The law was repealed in 1654, during the Puritan supremacy, but was revived in 1658, and included in the revision of 1676. An order of 1659, imposing penalty on the Quakers seems to have been little complied with.

(61). Reference is here made to Sir Henry Spelman's "Councils, Decrees, Laws and Constitutions of the English Church," the first volume of which appeared in 1639. The reference to this and to Bede's History show the extent of Wyeth's reading.

(62). Austine is the St. Augustine who came to England in 597 A. D., and was effectual in converting the Kentishmen. St. Augustine, the bishop of Hippo, is referred to on page 226.

(63). I find no trace of this work. John Meursius was a noted Dutch scholar, born in 1579 and dying in 1639. He was professor of Greek and History in the University of Leyden, and later was historiographer for the King of Denmark. His writings were chiefly on the History of Ancient Greece.

(64). Hierom, the reference is to St. Jerome, the translator of the Vulgate (born about 345, and died 420, A. D.), whose Latin name is Hieronymus.

(65). Daile's "Use of the Fathers," through which Wyeth seems to have studied the fathers of the church, was a French Huguenot clergyman (born 1594, and died 1670), named Jean Daillé, whose "Treatise," concerning the right use of the fathers in matters of controversy, was translated into English, and published in 1651;—a second edition appeared in 1675.

Bishop Warburton said the work was one "of uncommon learning and strength of argument, which brought the fathers from the bench to the table; and which may be truly said to be the storehouse from whence all who have written popularly on the character of the fathers have derived their materials."

(66). Origen (born 185, died 254, A. D.) was a most learned Alexandrian church father and the author of Homilies and many other treatises, most of which have been lost. Didymus (born 311, died 396, A. D.) was another Alexandrian theologian, author of Commentaries on the Gospels and controversial writings against the Arians. Appolinaris, bishop of Hieropolis in Phrygia, lived in the second century of our era. He wrote treatises against heretics and an apology for Christianity, which he sent to the Emperor, Marcus Aurelius. Theodorus, a Greek prelate, who died about 355, A. D., was a very learned Arian, who wrote Commentaries on the Gospels, which are now lost. Heracias, patriarch of Alexandria, died 246, A. D. He was director of the theological school of Alexandria. Alexander the heretic, possibly this is Alexander of Aphrodisias, the celebrated Greek commentator on Aristotle who lived in the second century after Christ. Eusebius Emisenus was a pupil of the famous Eusebius of Caesarea. He was born at Edessa and died at Antioch about 360 A. D. Homilies attributed to him were published in Paris in 1575.

(67). G. K. are the initials of George Keith.

(68). This manuscript in an unknown hand is in the Sion College Library, where Mr. Henry F. Thompson copied.

(69). This line, in a different handwriting, is interlined in the original.

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